



Ninety Years  
The Ashtabula Baptist  
Association

1817—1907

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## HISTORICAL PAPERS

ASHTABULA CENTER  
KENT STATE UNIVERSITY  
CONCERNING THE  
ASHTABULA, OHIO

# ASHTABULA BAPTIST ASSOCIATION

FOR.

NINETY YEARS

1817—1907.

PREPARED FOR THE NINETIETH ANNIVERSARY, HELD IN  
GENEVA, OHIO, SEPTEMBER 4 and 5, 1907

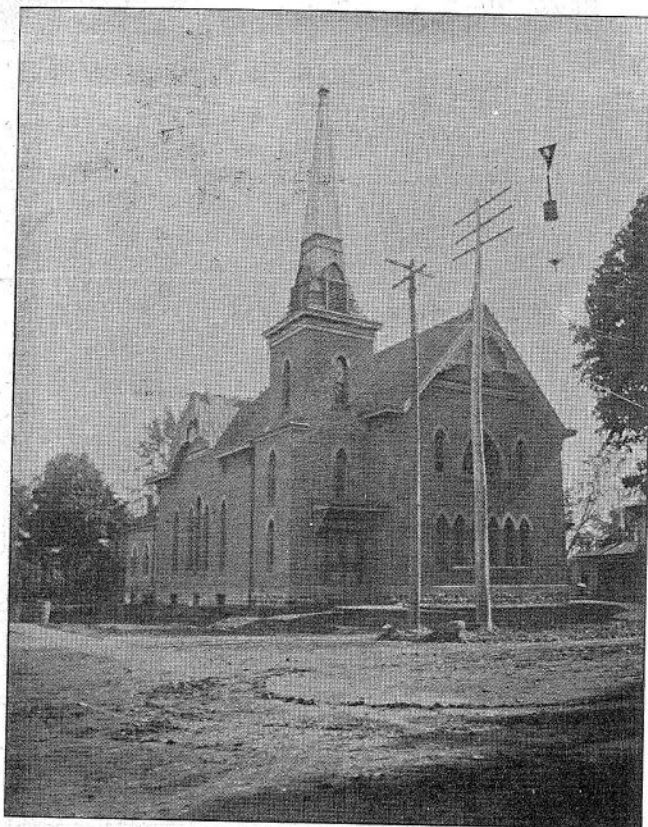
Edited by GEORGE E. LEONARD, D. D., Norwalk, Ohio

Committee of Publication

CHARLES W. SEARLS, C. I. CHAMBERLIN, REV. LYMAN R. MEARS.

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11-64



House of Worship of  
THE GENEVA BAPTIST CHURCH.  
The house in which was held the Ninetieth Anniversary in the town where the Ashtabula Association was organized in 1817.

## Prefatory Notes.

1. No one of the articles in this pamphlet can properly be named a "History." Nor are all taken together entitled to that designation. They may, however, be called "Historical Papers," and will be of service to any one who may undertake to write a history of the Baptist Work in the field covered by the Ashtabula Association. If they do no more they will inform the future historian as to some sources of information, and so make the lighter his task.

2. The limitation of funds for a larger pamphlet demanded the utmost brevity, and, thus, the discarding of a large amount of available and interesting material.

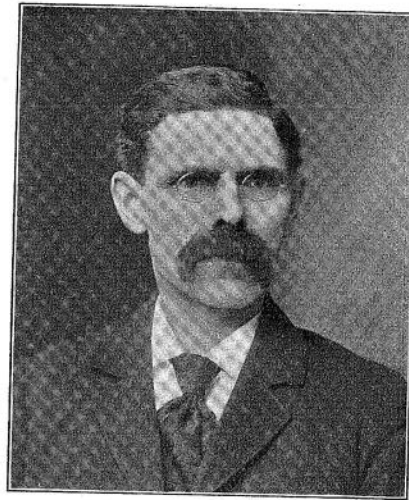
3. For above reason such titles as "Elder" and "Reverend" have been almost uniformly omitted, but, in no case, where the official standing of the party referred to could thereby be left in doubt. And for the same reason some friends are sure to be disappointed that information they have furnished, has not been used. The Editor begs pardon of these kind friends. Should any of them ever undertake such a task, the Editor's embarrassment will be sure to be remembered, and his omissions will then be easily forgiven.

4. The use of the term "Campbellite" in referring to a class of people with whom the earlier history, and even later history, has had much to do, should be explained, lest those referred to should imagine that the term is used ungraciously. Their own unwillingness to adopt a name which will promptly and easily distinguish them from other Christian people is to blame for the embarrassment of those who wish to speak of them without conceding their exclusive right to the term "Christian," "Church of Christ," or "Disciples of Christ"; for to any or all of these, in our own judgment, are Baptists, and scores of other Christian bodies, entitled. If our friends of whom we are now speaking would add to their favorite name "The Church of Christ," a designative word, as do the followers of Mary Baker Eddy, who call their organizations, "The Church of Christ, Scientist," even though the name may be a misnomer, then other Christians, or members of other Churches of Christ would cheerfully contribute to its general use. It is difficult to understand why the title "Campbellite," to those who have adopted the teachings of Alexander Campbell, or have largely adopted them, should be any more offensive than to others are "Lutheran" or "Wesleyan."

5. The File of Ashtabula Minutes collected by the Editor of this pamphlet lacks the following numbers: 1817-1819; 1822-1829; 1831; 1850, 51; 1868. This File with similar files for all the other Baptist Associations of the state will be deposited in the Library of Denison University at Granville. Any one who can supply the missing numbers will please write to Rev. G. E. Leonard, Norwalk, O.

6. Special and grateful mention is due to the Committee of Publication, Mr. Charles W. Searls, Moderator, Rev. Lyman R. Mears, Clerk, and C. I. Chamberlin, for their laborious efforts to secure the publishing of this pamphlet, and the photographs for the cuts with which it is illustrated.

Ashtabula Center Library  
Kent State University  
Ashtabula, Ohio



CHARLES W. SEARLS  
Moderator of the Ashtabula Association since 1899.  
A member of the Madison Church.

## History of the Ashtabula Baptist Association.

Compiled by Rev. G. E. Leonard, D. D.

The first Baptist Association organized in Ohio was the Miami, in 1798; the Scioto next, in 1805; then the Muskingum, in 1809; the Mad River, in 1811; and the Clermont (for many years called the East Fork of Little Miami), in 1816.

The sixth, and the first in Northern Ohio, was the Grand River, since 1864 called the Ashtabula. Previous to that, however, the Beaver Association, for many years, if not from the first, counted as a Pennsylvania Association, held in its membership, in 1817, twelve Ohio churches out of a total of eighteen. Among them were the churches in Warren, New Lisbon, Youngstown, Wooster, Jefferson, Kingsville, and Painesville & Madison, all organized in the earlier years of the century. This history has nothing to do with any of these except Jefferson, Kingsville, and Painesville & Madison, which, in August, 1817, according to the records of the Beaver Association, were dismissed to join the Grand River Association. (See Beaver Minutes, 1817, page 4.)

### The First Twenty-Five Years.

The preliminary meeting which prepared the way for the organization of the Association was held in Madison in July, 1817. The first regular meeting was held in Geneva, October 15, 1817, "in Brother Wiard's cooper shop, one mile east of the village on the South Ridge Road." (See minutes for 1872, page 7.) Three ordained ministers and ten other delegates represented five churches with a membership of 160. The churches were Chardon, Jefferson, Geneva, Kingsville, and Madison & Mentor. Chardon, with 17 members, was represented by Elder Azariah Hanks and Rufus Rider; Jefferson, with 50 members, by Michael Webster and John Dibbell; Geneva, with 25 members, by B. N. Spencer, Norman Webster, and William Morrison; Kingsville, with 19 members, by Elder Benjamin Barnes and Clark Webster; Mentor and Madison, with 49 members, by Elder Joseph Call, Warner Goodall, Curtis Tisdell, and Alpheus Call. This list of churches and delegates is taken from a History of Geneva Church published in the minutes for 1872. A history of the Association, prepared by Mr. B. J. Loomis, and, published in the minutes for 1888, instead of coupling Mentor and Madison as one church, gives Painesville and Madison. And so they are coupled in the Beaver Minutes for 1817. In the Ashtabula Minutes for 1820, as also for 1821, Painesville and Mentor are named as one church, and Madison as one church. There is no record of any meeting of the Association at Painesville, but of meetings at Mentor in 1820 and '22. Considering all that we can get from the records, it is reasonable to conclude that at first the members at Painesville, Mentor and Madison were all in one church and that in 1818 the Mad-



ison members became a separate church, while Painesville and Mentor remained together and that the Mentor members were better able to entertain the Association. Later, however, Mentor seems to have become an independent church, and still later to have gone over to the Campbellites.

Returning now to the first meeting of the Association: Elder Azariah Hanks was chosen Moderator and Michael Webster Clerk. Elder Hanks also preached the first sermon, from the text "The Lord hath done great things for us whereof we are glad."

It may be well for us to pause here and try to get before our minds a true conception of what it means to go back ninety years in the history of Ohio and especially this part of Ohio. We go back more than two-thirds of the way to the Declaration of Independence. There may have been men at this meeting, not yet 40 years of age, who were born during the Revolutionary War. Ohio had been a state less than fifteen years. Ashtabula county was only ten years old as a county. The total population of Ohio was but little, if any, more than that of Cleveland to-day. All this Western Reserve was almost a wilderness still, with here and there a village, and scattered cabins with little clearings between. The capital of Ohio had been fixed for Columbus only a year before. No locomotive was heard in the whole state until twenty years later. As for other changes let each one think it out for himself.

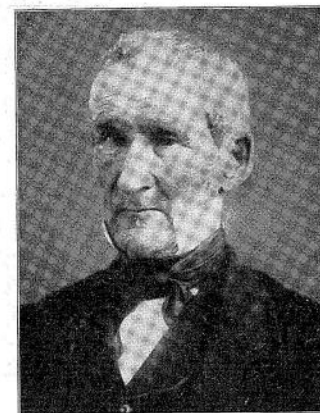
It is high time that we had fairly set about our "Outlines of the History of the Ashtabula Association," from its organization in 1817 down through the ninety years to this present time. Nevertheless we must take a moment to tell whence we get information for the few items which we can here record.

In the history prepared by Mr. B. J. Loomis, above referred to, he says: "From October, 1817, to September, 1842, a period of 25 years, the official annals of this Association are compressed into a volume of about 150 written pages, only the story of one year of that period, 1824, having been preserved in printed minutes." Now the writer of these outlines has not been favored with a sight of said written volume, but he has in his possession, printed minutes of 1820 and 1821 and all of the thirties except 1831, and from 1840 down to present time except 1868. Besides he finds in the copy for 1866 a table prepared by Elder L. Andress, giving for each year up to that time, the "Place of Meeting," the names of "Moderator," "Clerk," "Preacher of Annual Sermon," "Number of Churches Enrolled," "Baptisms," and "Total Membership." Elder Andress, in compiling this table, availed himself of a similar table prepared in 1851 by Elder P. C. Dayfoot. The writer of this paper has added to the work of these brethren, so that he can present as part of the "Outlines" a table complete down to this present time. The circular letter for 1866, written by Elder Andress, contains some interesting references to the beginnings and subsequent history. The history written by Brother B. J. Loomis and published in the minutes for 1888 is another valuable source of information. The histories of several churches were printed in the minutes of the years indicated: Jefferson (1868), Kingsville (1869), Geneva (1872), Madison (1873), Ashtabula (1874), Conneaut (1875), Colebrook (1876), Perry (1877), Richmond (1880), Sheffield (1881). In addition to the

searching of such minutes as he has on his file and a few copies obtained as a loan through the kind offices of C. W. Searls, and files of Ohio Baptist Annuals, this writer has gathered what he here submits and a vast amount of other interesting and instructive information which cannot be even hinted at in this paper.

Now we take up the thread of our story at "Brother Wiard's cooper shop, one mile east of Geneva on the South Ridge Road," in October 15, 1817.

1818. One year has passed. The annual meeting is with the Kingsville Church. Five ministers and sixteen other delegates are present. The Lebanon Church is received into membership. Madison is reported as one church while "Painesville & Mentor" are coupled together. "The duty of laboring and praying for the spread of the gospel through all the earth



LEMUEL WIARD.  
in whose cooper shop the Association was organized.



BENNET JONATHAN LOOMIS  
Moderator, 1891-93. The first layman elected to this office.

is strongly urged both in the circular and corresponding letters." (See minutes of 1869, page 9.)

1819. The seven churches received nine others: Perry (but not the Perry of these recent years), Brownhelm, of Lorain county, Huron of Huron county, Southington, Trumbull county, Bath (given in minutes as "Bath, N. H." and what does that mean?), Summit county, Huntsburg, Geauga county, Waterford, Pa., Eldridge, Huron county, all of which have now ceased from their labors, and Royalton, Cuyahoga county, now of the Cleveland Association.

1820. Three more churches are added, Euclid and Chester, now of the Cleveland Association, and Bloomfield, Pa. The corresponding letter of this year refers to "occasional visits of false teachers," but adds "We are happy, however, to state that they have not yet been able, with all their artifices, to disturb the peace of our churches." (See minutes, 1820,

page 8.) Meeting of the "Grand River Missionary Society," announced for January next.

1821. Four more churches: Aurora, Portage county, Wayne (?), Conneaut (but not the Conneaut of to-day), and Black River, Lorain county. All afterwards ceased to exist, or, at all events, ceased to exist as Baptist churches. On the same field of two of them we now have another Conneaut since 1834, and the Lorain Church since 1882. In 1821 there are in the Association 23 churches with 737 members, scattered all over the Western Reserve. At this meeting Sidney Rigdon, later prominent among the Campbellites and the Mormons, preached the closing sermon. "Thanks voted to the Female Missionary Societies, for their liberal contributions to the Grand River Baptist Missionary Society."

1822-1829. Here are eight years with no printed minutes accessible, even if in existence. The table referred to shows that there were 22 churches in 1822 but only 16 the next year, and then, in successive years, 14, 15, 16, 16, 18, and in 1829, 17.

1830. For this year we have printed minutes. Fifteen churches are reported, with 587 members. The new names now appearing are Ashtabula (recognized in 1825), New Lyme, Bazetta, Denmark, Nelson, Kirtland, Parkman, Rome, Cherry Valley, Mantua. If none of those of 1821 had dropped out there would have been 32, besides any new ones which joined in the minutes of 1829. These all and three unnamed have departed. All of the seven reported in 1818, except Lebanon, were still on the roll. Mr. Loomis gives the names of Pierpont, Orwell, Trumbull, Harpersfield and Andover. Bainbridge and Thompson and Leroy are incidentally mentioned in the minutes of 1829. These all and three unnamed have departed and not all have "departed in peace." But it should be noted that, in 1822 the Huron Association had been organized. Besides that was the period in which the doctrine of "No creed" and "Baptism in order to the Remission of sins" with Alexander Campbell, Sidney Rigdon, and Walter Scott as its chief advocates, played such havoc with Baptist churches; and, there are reasons to fear, with large numbers of men and women who were captivated with the new way of getting into the Kingdom. This year a committee appointed a year before to inquire into the standing of the Jefferson Church, reported favorably. The hand of Fellowship is withdrawn from two churches for "embracing the novel notions of A. Campbell," and from three others "which have lost their visibility." The name of Ashtabula now appears in the list of churches.

1831. By vote of the Association the churches are urged to organize Sunday Schools. Jefferson Church, however, had organized a school as early as 1819, and perhaps others had followed her example. At this meeting the "Baptist Weekly Journal," the predecessor of the Journal and Messenger, is recommended to the patronage of the brotherhood.

1832. Several new names appear in the list of churches: Mecca, Williamsfield, Newburg, Thompson and Leroy, and Twinsburg. The constitution of the Grand River Domestic Missionary Society was read and ordered to be printed in the minutes. Resolutions were adopted approving of the Baptist General Tract Society (the forerunner of the American Baptist Publication Society), and also one approving of the Ohio Bap-

tist Convention for which a collection of \$4.15 was taken. A collection was also taken of \$7.13 "for the Burman Mission." Among other resolutions was one recommending to "our brethren to discontinue, and exert their influence to discourage, the use of ardent spirits."

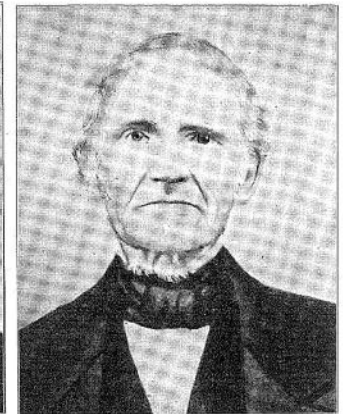
1833. Several churches were dismissed for the purpose of forming another Association—the Portage. A new Madison Church is received. "Elder T. G. Jones made a statement in regard to the Granville Literary and Theological Institution," and the Association by vote recommended said institution as worthy of patronage.

1834. Several churches are dismissed to form the Geauga Association. A new church of Conneaut is admitted. "All the members of this church are said to be examples of temperance."

1835. The Grand River Domestic Missionary Society received during this session about \$70. More than \$50, including a watch at \$10, was con-



REV. SQUIRE ABBOTT,  
Born 1770. Died 1838. Moderator of the  
Association 1821 and 1824.



REV. EDMUND RICHMOND,  
Born 1780. Died 1831. Moderator of the  
Association 1831-1832.

tributed for the Burman Mission; and a special collection of \$7.52, besides a pair of gold earrings, was taken for the Grand River Domestic Missionary Society.

1837. More than a full page of exceedingly well worded resolutions are adopted, favoring all sorts of Missionary Societies and Granville College and condemning the use of intoxicating drinks and Sabbath desecration. Among the resolutions is one "recommending that each church open a book of benevolent subscriptions in which the names of all the members of the church shall be enrolled with a column appropriated to each benevolent object for the purpose of securing either monthly or annual subscriptions."

1838. A change is made in the method of conducting missions in the Association. The Grand River Domestic Missionary Society is disbanded, and "the Association resolves itself into a Missionary Society to

be conducted by a board of officers appointed at each annual meeting of the Association." The board now appointed was made to consist of four general officers and a solicitor for each church.

1839. The Georgetown Church is dismissed to join the French Creek (Pa.) Association. A committee, of which Elder Jacob Bailey was chairman, reported that "the present manner of holding and conducting our Associational Meetings is not calculated to give as healthful tone to piety and spirituality as is desirable" and "that we recommend that our future meetings begin on Friday and continue over the Sabbath, and that the exercises be such as will, with the blessing of God, be more directly calculated to promote revivals of religion." In accordance with this recommendation, the time of the annual meeting was changed from Wednesday to Friday. "A collection of \$15.57 and a gold bosom-pin was received for the American and Foreign Bible Society." The Baptist Female Missionary Society of the Kingsville Church reports \$42.28 given to Foreign Missions, besides a church contribution, \$28.39, and a box of goods, for the Indian Mission, valued at \$38.

1840. A committee reported and the report was adopted, as follows: "In regard to queries from churches touching the question of American slavery, that it is one of so irritable and perplexing a character that it is a matter of Christian prudence to decline answering these questions, leaving it to the respective churches to adopt such measures as they may think wise and expedient." The Vernon Church is dismissed to join the Trumbull Association.

1841. It was voted to change the day for the annual meeting back again to Wednesday from Friday.

1842. The Trumbull Church, with 14 members, was received into the Association. Notwithstanding the vote of 1840 on the subject of slavery, this year the Association by resolution declares that it is "a great sin and that it is the duty of every Christian to pray fervently, labor prudently, and yet perseveringly, for its speedy and entire overthrow."

The Association closes its first 25 years, with 19 churches, reporting 1015 members.

To show the condition of this field at the beginning of this first twenty-five years, an extract from a report of Elder Jesse Hartwell, printed in the Baptist Magazine for July, 1817, comes in place.

"On the 3rd of May (1817) I entered New Connecticut and found a field where there is much need of Gospel labors. I passed through the towns in Ashtabula, Geauga, Cuyahoga and Huron counties. In these four extensive counties there are only four Baptist ministers. In the counties of Cuyahoga and Huron, together with the country adjoining to the west for hundreds of miles and inhabited by hundreds of people there is not one settled minister of our denomination. \* \* \* My situation has been like an axeman in the woods spotting a tree here and girdling one there; I hope and trust, if more skillful laborers should follow me, they will find evidence that some one had gone before them and marked the way."

### The Second Twenty-Five Years.

1843-1867. This is the second quarter of a century. In 1843 nineteen churches are reported with 1185 members. Originally the territory of the Association covered all of the Western Reserve. In fact there were in Northern Ohio no Baptist churches west of the Grand River Association. From 1843 down the territory has been substantially the same as it is to-day. Of the 19 churches 17 were in Ashtabula county. To name them in the order in which they are given in the minutes of 1843, they were Kingsville, New Lyme, Jefferson, Ashtabula, Rome, Cherry Valley, Andover, Williamsfield, Geneva, Conneaut, Harpersfield, Sheffield, Den-



\* REV. JESSE HARTWELL.



† REV. J. B. SACKETT.



‡ REV. S. B. WEBSTER

mark, Pierpont, Orwell and Trumbull. With them were Madison in Lake county, and Penn Line. (?) Kingsville with 193 members is the largest; Madison with 153 members is the next; Conneaut (125), third and Jefferson (112), fourth. The others had less than 90 members each; Pierpont only 12. In 1867 twelve of the churches of 1843 are no longer on the list, viz.: New Lyme, Harpersfield, Pierpont, Phelps, Penn Line, Orwell, Rome, Trumbull are gone and Andover and Williamsfield are reported as one church; while Colebrook, Perry, Richmond and Thompson have been added. Colebrook is the successor of the Phelps Church.

\* Born 1770. Died 1860. Moderator, 1830.

† Born 1817. Died 1870. Moderator, 1843-45. 1848.

‡ Born 1813. Died 1887. Moderator, 1874, 1876.



Three recommendations made to the churches in 1843 may be of special interest. 1. "That the churches sustain all of their expenses on the principle of equality, and that they report the aggregate of their ability at the next session." 2. "The establishment of a Sabbath School Depository for the issues of the Baptist Publication Society, and that solicitors be appointed in each church to circulate a subscription to increase the fund." 3. "That the churches receive a penny a week to each member to aid the State Convention." So the resolution reads. Probably it meant "endeavor to collect" a penny a week. If a penny a week had been given by each member in that day it would have made nearly \$600 a year. To-day it would bring \$800 a year to the convention treasury. What if that were done in every Association? Then we should have \$40,000 a year for State Missions.

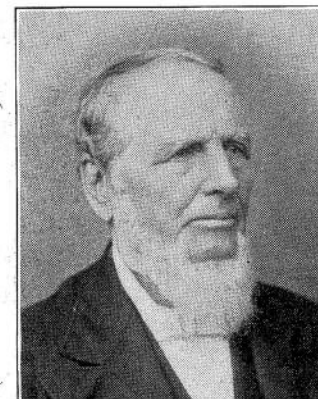
The limits of time which the Association will tolerate for this sketch will not permit the reading of special notes concerning each successive year of this second quarter of a century, and still less for the forty years to follow even if they were written. Nor could space be provided for them in the minutes. We must be content with some general remarks, and an item here and there.

The second twenty-five years includes a period of extraordinary excitement and controversy concerning denominational, political and national affairs. In these days the best of Baptists seem to have forgotten some of their fundamental principles, such as the independence of the churches, freedom of the individual conscience, and separation of Church and State. The vigorous resolutions which were adopted concerning not only temperance and Sabbath observance, but also concerning free masonry and secret societies in general, slavery, the war of the early sixties, and acts of congress, would make radical men of even to-day shake their heads, if not in disapproval, yet in doubt as to the wisdom of using a Baptist Association for such purposes. Brother Loomis' History of the Association, already referred to, and published in the minutes for 1888, contains an instructive review and some reasonable comments on the emphatic way in which the earnest and conscientious fathers set forth what was no doubt the views of the overwhelming majority. Upon the evils of intemperance and slavery there was probably only one mind; also in regard to the obligations of Christians to sustain the government even in time of war. If they were divided concerning secret societies, and as to some acts of congress, it does not show in the records. It is not so clear that all agreed to radical positions taken concerning what may be called the Bible Union controversy and the Free Mission controversy. It would not be unreasonable to suppose that then as now considerate and conservative men held their peace rather than to be suspected of not being at heart on the right side.

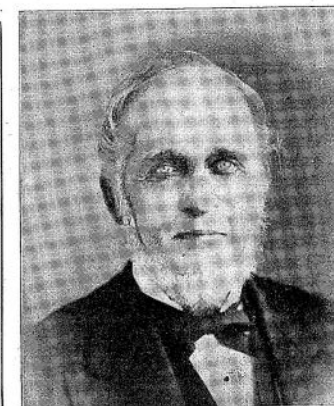
The largest number of baptisms reported in any one year was in 1843 (182), the smallest was just one in 1861.

In 1849 a resolution was adopted which was the beginning of the fund for widows and orphans of deceased ministers. In 1864 the Sunday School Convention was organized. In the later part of the period now considered it was the custom to receive and appoint delegates to the Ohio and Pennsylvania Yearly Meeting of the Free Will Baptists. In the min-

utes for 1866 appears a tabular review of the first fifty years, prepared by Rev. L. Address. That was called the "Fiftieth Session." Elder Address says in a foot note, "The preliminary meeting held in Madison in July, 1817, has to be counted to make this the fiftieth session." In this Elder Address was in error. If that July meeting were counted the session in 1866 would have been the 51st session. It was the 50th by counting the one in which the Association was fully organized in Geneva in October, 1817, the first session. That numbering has been adhered to from the beginning. But as the session of 1818 was the close of the first year of the Association's history it was really the First Anniversary. So the printed minutes that called annual meetings "Anniversaries" give the wrong number. You are now holding your 91st session (or possibly you might say your 92nd session), but your 90th Anniversary.



REV. LUCIUS ADDRESS.  
Born 1810. Died 1894. Moderator,  
1858-60, '62, '64, '66, '71-73, '90.



REV. C. R. RICHMOND.  
Born 1814. Died 1881. Clerk,  
1856-57, '69-71.

The tabular review given in the minutes for 1866 might more fitly have been reserved for the minutes of 1867, which record the closing year of the first fifty. So also the circular letter written by Elder Address, which gives a picture of the contrast between the beginning and close of the half century. In closing this part of our sketch we quote from this circular letter, and let us remember that it was written forty years ago: "Fifty years have passed away and only a scattered few of the pioneers remain among us. \* \* \* Fifty,—nay, twenty-five years ago, the churches in all this region were strictly country churches. \* \* \* Now the isolation, the quiet, the peculiar society of the country are hardly possible. Steam and electricity have almost annihilated distance. \* \* \* It is almost as if we lived in a great city. The habits and manners of city life are surely, and not very slowly, crowding themselves into every hamlet and into almost every home. \* \* \* Fifty-four churches have been connected with this Association and it extended from Georgetown and Waterford, Pennsylvania, to Huron and Milan, Ohio, and far



enough south to make an area of more than 6,000 square miles, occupied now by six children of which this body is the venerable mother, viz.: The French Creek, Trumbull, Portage, Cleveland, Lorain and Huron Associations, which, together with this, have at the present time an aggregate membership of nearly or quite 7,000, while our limits, with the exception of three churches, are confined to Ashtabula county \* \* \* with a population larger than the whole territory at first."

### The Third Twenty-Five Years.

1867-1892. The Association begins this period in 1867 with 14 churches and 965 members, and closes the period with the same number of churches (but not entirely the same churches) and 1534 members. In these twenty-five years the changes in the churches are as follows: In 1870 Denmark drops out; in 1871 we have Andover, instead of Williamsfield and Andover; in 1872 Kirtland is enrolled, with 14 members; in 1884 Andover, which had not reported for several years, is omitted from the roll, and for four years there are 13 churches; when, in 1889, the admission of Springfield, Pa., makes 14 again. However, the next year Kirtland, which had not reported for several years, is missing and the total is only 13. But in 1891 a new Andover comes in, and so the number of churches is 14 the same as at the beginning of the period. But the total membership has increased from 965 to 1534, a gain of 58 per cent. Nearly all the churches contributed to this increase, but some much more than others. Ashtabula has gone from 53 to 213; Conneaut from 102 to 201. However, it should be noted that after 1867, for a number of years, Conneaut steadily declined until at one time it had only 33 members, and not until 1891 did it again reach the 102; so the increase to 201 was all made in one year, 1892, in which 72 baptisms are reported.

In 1868 an unusual title is given to the minutes. They are called "Minutes of the Ashtabula Association of Independent Baptist Churches." No reason is given for this. In 1878 the Association "Resolved, that we regard the use of tobacco as useless and a waste of money, demoralizing in its tendency, and crippling to Christian influence." A similar resolution was adopted at several different meetings. This year it was also "Resolved, that the Constitution be so amended as to prohibit the taking of any collection except for the Widows' and Orphans' Fund."

In 1882 the Moderator vacated the chair for the purpose of offering a preamble and resolution which was laid on the table until the next year. The preamble referred in terms of high appreciation to the brethren who had been accustomed to attend the meetings of the Association in the interest of missionary societies, but the resolution proposed to make their services unnecessary by making it "the duty of the Moderator each year to appoint pastors in the Association whose duty it should be at the next session to present the claims of our benevolent societies." In the minutes of the next year there is no mention made of this preamble and

resolution. But there were at least four of these travelling brethren present ready for duty and each was given full twenty minutes to tell his story. Nevertheless, the overlooked, or forgotten, resolution was not a bad one.

In 1882 was the first visit to a session of this Association of your present historian, who has no small satisfaction in remembering that he has always had a kind reception and a good time. His impression is that all of his brethren in similar service would bear the same testimony.

In 1891 a new Andover Church was received with 23 members. It was not in the same location of the Andover Church which had become extinct several years before. Its prospects seemed unusually hopeful. A house of worship was already in process of erection. All the churches of the Association were aroused to a deep interest in the movement and gave liberally towards paying for the property. The next year, the close of the period now being reviewed, the house had been nearly completed and the year following the young church entertained the Association which held its meetings in the new house. To complete the unfortunate history of this attempt at church extension, we have to anticipate the next period. But it ought to be put on record that while the church increased for three or four years until it had, at one time, 41 members, the investment the Association had made in its house of worship seems to have been all lost. For while there is in a village of a thousand inhabitants or more, a good house of worship it had been hoped would be the property of a flourishing Baptist Church, the clear title is not where it should be, either in a Baptist Church, or in the Ashtabula Association, which, with a little help from the Ohio Baptist Convention, had given about \$1,300 towards its erection.

### The Last Fifteen Years.

1893-1907. We are compelled to treat this closing period more briefly than the others. The number of churches in 1893 was 14, and it continues the same for five years. But in 1894 the loss of Springfield, Pa., would have reduced the number if Dorset had not been received. In 1898, the addition of Footville brings the number again to 15; but, in 1900, Sheffield is not enrolled, and for four years 14 churches are reported each year. Then, in 1904, Andover is out; and, in 1906, Colebrook has given its property to the Ohio Baptist Convention, and disbanded. Thus the number of churches is reduced to 12, the smallest since 1818.

As to the total membership, for fifteen years (we might say for eighteen years), it varied but little from year to year. The largest ever reported was 1733 in 1898. Since then it has slowly declined until, last year, it was 1571, which is 37 more than fifteen years before. Large additions by baptism were made to several churches as follows: To Andover in 1893; to Ashtabula in '93, '94, 1901, '02 and '06; to Conneaut in '97, '98, 1901, '02, '03, '05 and '06; Dorset, 1901; Footville in '98; Geneva in '95, '97, '99, 1900 and '03; Jefferson, '94, '97 and 1900; Kingsville in '94, '95,

'99 and 1906; to Madison in '93 and '97, and a few to each of the churches in each year. The smaller churches, in proportion to their numbers and the population within their reach, have had about as many additions as the larger churches.

Two of the churches have, within this period, lost houses by fire—Ashtabula, August 12, 1898; Conneaut, March 7, 1900.

New houses were dedicated by Ashtabula in 1900; by Dorset in 1897; by Footville in 1900; Conneaut in 1901; by Kingsville, Geneva and Madison, which have had dedication services over remodelled and greatly improved houses. Perry built a chapel and social room some years ago, and has improved its main house this last year. In fact all the churches have expended more or less money in enlarging or otherwise improving their houses. Except as to Colebrook and Andover, it may be said that all the churches have enjoyed more than average prosperity.

As it has already been said in this paper, this body has always been a Missionary Association. The mission and anti-mission controversy never disturbed its peace, although there was now and then a little breeze in some of its churches. The Grand River Missionary Society was organized before 1820, but we do not know exactly the year. For many years a regular part of the business and records of the annual meeting related to the work of this society in this territory and the reports of its officers.

Subsequently a Bible Society was organized, and a Tract Society.

The passing away of these distinct organizations never lessened the interest in or attention to these departments of work.

The Association has always shown a deep interest in the Ohio Baptist Convention, although not until comparatively recent years, since in some of the earlier years, did the Convention make any considerable appropriations for this field. The churches have always been in the habit of sending offerings to the Convention's treasury and delegates to its annual meetings. Elder Jacob Bailey was a member of the Board of the Convention in the first years of its existence. And from that day every year some of the most efficient members of the Board have been of this body.

Sabbath Schools received recognition in the Associational Meetings as early as 1830. But there were schools in the churches before that date—in Jefferson in 1819. In 1864 the Ashtabula Sunday School Convention was organized, and it continued to hold annual meetings down to this day, part of the time in connection with Association meetings in the fall, and since 1885, separately, in the month of May.

Baptist Young People's Unions began to be organized in the churches as early as the movement began elsewhere. The earliest mention, in the minutes, of the Young People's Session in the Association, appears in 1891. At that time the Ashtabula Young People's Union was organized. These sessions have continued to be held each year since.

Women's Missionary Societies, or "Female Missionary Societies," as they were called in the "long ago," existed in the churches from a very early day. And they were fully as efficient as any in these latter days. Most of the churches enlisted in the modern Women's Missionary Movement immediately after it came to the front, twenty-five years ago or more.

The Association's Women's Organization dates from 1885, when there were already circles in eight churches.

In 1849 a resolution of the Association was the beginning of the creation of a fund for the Widows and Orphans of Deceased Ministers, to which contributions have been made each year since, and from which help has been appropriated as needed so far as the fund would justify.\*

To write of the leaders is a privilege assigned to another brother. But I may, I imagine, be allowed the privilege of jotting down a note or two. I have made a list of pastors who have served the churches of this Association at some time during the last ninety years. There are 196 names on that list. But for the first twenty-five years I have the minutes of only 13 years. Now, allowing the average of two new names for each of the 12 years for which I have no minutes, there should be 24 more or 220 names. For sixty-five years the field of the Association has not been changed, and I have access to all the minutes of those years. They show that in 65 years 149 different pastors have here labored. All were worthy, good and true men with possibly three or four exceptions. Some of them were men of limited natural gifts and limited culture; but more than the usual proportion were men of fair gifts and liberal education. Some were men of exceptional gifts and culture; and, taken all in all, they would average fully as high as, if not higher than, any other Association in the state.

From the minutes of 1866 we learn that at that time 54 different churches had belonged to this Association. Since then five others have been received. Thus it appears that 59 churches have at one time been on the roll. Twenty-eight were, or are, in Ashtabula county or in the parts of Geauga and Lake counties now occupied. Twelve of them have lived until this day; sixteen have passed away. But we should not imagine that their labors were in vain in the Lord, or that the money and time and toil invested in them were wasted. No true Christians or Baptists ever lived than some who belonged to these churches. Many of them have become useful or leading members in other churches either in this Association or elsewhere. Their children, trained in the faith, have become its defenders and supporters, though not where they received their training. The services held, sermons preached, Bible instruction given, have not by any means been lost. We shall never know all the blessed results which have come and yet will come from these little churches, some of which never owned a meeting house, always worked against odds, and finally had to give up.

This note ought to be written down and the fact remembered that the field of the Ashtabula Association has always been one of peculiar difficulties. The Western Reserve, and especially that part included in Ashtabula county, may rightly claim to have been the home of some of the most stalwart defenders and propagators of the great moral reformations of the last century. At the same time it is sadly true that some of the leaders in these reforms, so far from having been humble followers of the Lord Jesus, cast all the influence of their personal characters and

\* By vote of the Association in 1903, the annual collection since that year for that fund has been appropriated to the Baptist Ministers' Aid Society.

profession on the other side. They hindered rather than aided that doctrine and leader which really furnished the life-giving force of all reforms.

Although this region was not the center of the influence of the so-called "reformation" under the leadership of Alexander Campbell, Walter Scott and Sidney Rigdon, that influence greatly disturbed the peace and totally destroyed some of our churches. Mischief also was wrought by Mormonism, of which one of our Baptist preachers, Sidney Rigdon, was perhaps a more effective agent than Joseph Smith himself.

This Association adopted at the beginning one of the best statements ever made of Baptist doctrine and has adhered to it down to this time with little if any alteration. The fathers had definite ideas as to what is right and what is wrong, both in doctrine and in practice. They were conscientious and few mistook the line of duty for themselves, but some leaned to the severe, if not intolerant, side in their efforts to enforce upon all individuals and all the churches what they deemed right, and thus brought in dissensions and divisions. It was always a Missionary body, but for a period in its history it divided its interest and its money between two foreign missionary societies and two Bible societies, and thus affairs were made disagreeable in some of the churches and at some of the Associational meetings. Their zeal for the right and their patriotism sometimes ignored the possibility that good people might differ conscientiously as to the best way to show their loyalty to good principles and to their country. A little more recognition of church independence and the rights of individual conscience might perhaps have kept the peace to the advantage of the Cause.

But take it all in all the history of the Ashtabula Association has been an honor to the Master and a credit to Baptist doctrine and principles. May it always be so, and more and more as the time for the coming of the Master draweth nigh.

# THE LEADERS OF THE ASHTABULA BAPTIST ASSOCIATION DURING THE FIRST NINETY YEARS.

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Prof. Willis A. Chamberlin.

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The planting of religion on the virgin soil of the Western Reserve accompanied the settlement of the new land. When the pioneers turned away from the settled communities of New York State and the East, to press forward into the western wilderness, they did not leave their piety behind them, nor neglect the claims of religion. But the altar of piety was set up in many a log cabin beside the hearth stone, where the father gathered his family about him to read the precious Word. On the Sabbath the neighbors from the few and scattered clearings gathered in some central place and joined their voices in praise and worship. On rare occasions they were favored with the visit of some devoted missionary, who ranged the Reserve on horseback to minister to the religious welfare of a scattered flock. When the population became a little denser and small villages sprang up, the people provided for the establishment of churches and schools, and both institutions occupied often, perhaps usually, the same building.

Congregationalism prevailed among the Puritan pioneers, but the Baptists found a foothold very early in such places as Warren and Youngstown. The history of organized efforts among Baptists in this Ashtabula Association begins with the founding of the church at Jefferson in 1811. The churches of the Association were mostly organized during the succeeding three decades (1811-1840). They had great obstacles to overcome and tremendous struggles to endure. Their leaders were humble followers of the Master. Perhaps not one enjoyed the privilege of a liberal education. But they were sensible men, whose faith and practice continue to influence us long after their earthly course closed. A few conspicuous leaders received brief mention in the concise records of the Association. It has been my pleasure to light up these dry records a little with the light of personal details. Thus may the memory of their lives be preserved through the coming years! But the large majority of those whose devotion carried forward our cause during the century are enshrined only in the memory of their friends. Their lives reflected nobly the spirit of the Master, though their deeds are unrecorded save in the great Book of Remembrance. We pause a moment to place reverently this slender wreath of appreciation to the memory of their devoted service.

The first pastor of the Jefferson Church was Elder Joshua Woodworth, who was one of the constituent members and was ordained at the first meeting of the church. He was the first Baptist minister to labor in this Association. His life began in Connecticut three years before the Declaration of Independence. Emigrating to New York State when a boy, he





† REV. P. C. DAYFOOT.

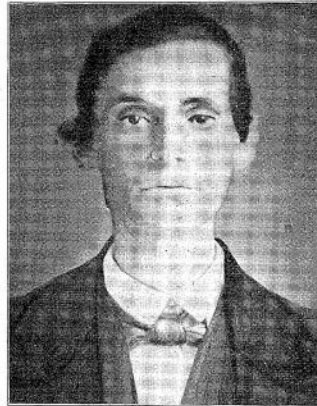


† REV. C. H. JOHNSON.

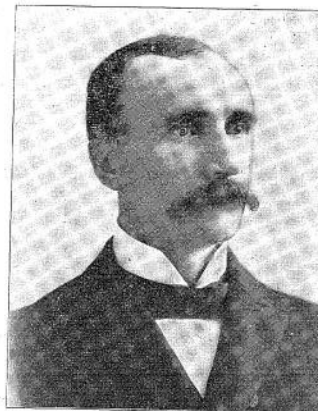


§ REV. A. B. HOWELL.

\* Clerk of the Association, 1843-46.  
 † Pastor at Kingsville, 1859-62. Clerk of the Association, 1852.  
 † Pastor at Colebrook, 1876-80. Clerk of the Association, 1880.  
 § Clerk of the Association, 1902-03. Missionary in Mexico, 1892-93; in Cuba since 1904.  
 || Pastor at Jefferson since 1903. Clerk of the Association, 1904-07.



\* REV. B. S. KNAPP.



|| REV. LYMAN R. MEARS.

was converted at the early age of fourteen. He came to Ohio in 1811, became pastor of the Jefferson church and served one year, and twelve years at New Lyme. "His labors were abundant in this and adjoining counties, among the feeble churches, for many years, receiving little compensation for it except the consciousness of doing something for the Master whom he loved."<sup>1</sup> He was a "quaint, picturesque character, 'graduate of Woods College,' energetic and zealous," and gained through his energy in debate the name of the "Old Battle Axe."<sup>2</sup> Elder Woodworth and Elder Joy Handy, of Pomfret, N. Y., participated in the organization of the Kingsville church, which came as a Christmas present to the denomination in 1813. Elder Handy became afterward pastor of the Jefferson Church, so the earlier church was connected both by the earlier and later pastor with the Kingsville band.<sup>3</sup> Elder Benjamin Barnes became the first pastor at Kingsville. He was one of the constituent members. At his ordination in 1814 the sermon was preached by Elder Azariah Hanks.<sup>4</sup> Kingsville was an important place during the first half of the last century. It had a seminary which attracted many students and gave the preparatory training to several whose names appear in this historical sketch. The church was quite strong and exercised perhaps the leading influence in the Association for many years. Members from this mother church branched off to organize the Ashtabula Church in 1824, the Conneaut Church in 1825, and the Sheffield Church in 1835.<sup>4</sup> The second pastor was Elder Squire Abbott, from Pomfret, N. Y., who bore a commission from the Massachusetts Baptist Missionary Society. The original document is now in the possession of his granddaughter, Mrs. Charles Bates, of Madison.<sup>5</sup> The pastorate of Elder Jacob Bailey (1825-35) was a critical period, but it was as prosperous as it was long, owing to the pastor's tact and energy. He was a "sound preacher, a vigilant pastor, an energetic worker, and withal a man of good common sense."<sup>6</sup> He piloted the church successfully through the Campbellite movement and kept the membership united. One of his plans, was the organization of the Sheffield Church in 1835, which has been called "a child of Jacob Bailey, an abler minister than whom, or one possessing more real manhood, never labored in this Association."<sup>6</sup> He was Moderator of the Association in 1840 and 1841. He preached the annual sermon in 1841, of which an abstract was published in the minutes of that year in place of the usual circular letter. It presents many reasons why Christians should reflect the spirit of the religion which they profess, a theme ever appropriate.

The five churches that formed this Association in 1817 were represented by twelve delegates. The Madison-Painesville-Mentor church had four delegates, the pastor, Joseph Call, Alpheus Call from Painesville, Warner Goodell from Mentor, and Curtis Tisdale from Madison. The latter was one of the organizers of the second Baptist church in Madison, in 1831,

<sup>1</sup> Obituary report, minutes of the Association, 1870.

<sup>2</sup> Letter of Hon. B. J. Loomis and his Historical Sketch, minutes, 1888.

<sup>3</sup> Letter of Rev. E. Dibell.

<sup>4</sup> Cf. note just above.

<sup>5</sup> History of the Kingsville Church, minutes, 1869.

<sup>6</sup> History of the Sheffield Church, minutes, 1881.



and became the first deacon. The two delegates from Kingsville were Elder Benjamin Barnes, the first pastor, and Clark Webster, the first deacon. Michael Webster, one of the Jefferson delegates, was the son of the latter, and became a minister. He was the first clerk of the Association.<sup>7</sup> He became the second pastor of the Colebrook Church.<sup>8</sup> Later he moved to the West and "spent the remainder of his life in selfdenying labor for the Gospel."<sup>9</sup> John Dibbel (Dibell), the other delegate from Jefferson, was clerk of the Association four years (1819-22), was corresponding secretary several years and recording secretary twenty-five years. When he died in 1873, it is recorded in the minutes, that he was "one of God's faithful, whose Christian character and sound judgment gave him an extended influence outside of the church as well as in it." Barzilla N. Spencer, of the Geneva delegation, was related to Platt R. Spencer, the famous penman. William Morrison, the other Geneva delegate, was a deacon while the church held its services in the schoolhouse two miles east of town on the North Ridge. He was noted for his careful observance of the Sabbath, which did not restrain his enjoyment, if tradition is correct, of racing his team of horses against the yoke of oxen of a certain other deacon. Elder Azariah Hanks, of the Chardon Church, was elected Moderator and preached the first sermon before the Association. He was Moderator again in 1819, and was corresponding and recording secretary the first five years. He was the first pastor of the reorganized church in Madison, 1831-33. Lemuel Wiard, in whose shop the first meeting was held, was for many years a leading member of the Geneva Church. He and his wife, Anna, were among the first to be baptized, on the day after the church was organized in February, 1816. They were pioneers from Connecticut and settled on the South Ridge in Geneva. They were members of this church for over fifty years, or until their death in 1869. Of them it is recorded: "Father and Mother Wiard, faithful and true to the Master's cause during a long life, kind and devoted to each other, they passed over the river close together. \* \* \* The building of the Baptist house of worship in Geneva was due to his extraordinary liberality. While reason held its seat, hope was bright and faith strong."<sup>10</sup>

In the decade 1830-40 a half dozen churches were organized, mainly in the interior of the county, and were received into the Association. These were country churches in sparsely settled townships, where long distances intervened between the farms. The Richmond Church is a fair example of the way these new churches sprang into existence. It was organized by Elder Eleazer Heath, who came from New York State in 1835 to North Andover. He called his family of eleven children about him and such neighbors as cared for religious service, and preached to them the Word of God on the Sabbath. The church was organized the next year with fifteen members. Rev. Heath stood as a "minute man," ever ready to serve the church as pastor or supply.<sup>11</sup> His children all became members of that church and continued faithful to their profession as Christians. They

<sup>7</sup> Historical sketch by Hon. B. J. Loomis, minutes, 1888.

<sup>8</sup> History of the Colebrook Church, minutes, 1876.

<sup>9</sup> Letters of Rev. E. Dibell.

<sup>10</sup> Obituary report, minutes, 1869.

<sup>11</sup> History of the Richmond Church, minutes, 1880.

and their descendants have been prominent workers in that church for seventy years. The writer is glad to render grateful testimony of the hospitality of Deacon Heath, presumably a son of Rev. Heath, in his home just across the road from the Richmond church. Two of the sons moved to Michigan with their families and there founded another church, exerting its influence for good up to the present time. A great grandson is the present superintendent of the Sabbath School at Richmond, and another is the church clerk.<sup>12</sup> Other descendants are scattered in Kansas, Oregon and other western states, where they are active in church work.

One of the most remarkable leaders in these early days was Elder Jesse Hartwell, who was instrumental in organizing the Perry Church in 1836. He was one of those intrepid missionaries, who braved the hardships of the dense forests, who rode thousands of miles on horseback visiting the backwoods settlements, bringing solace to many homesick and careworn hearts. Their memory should be cherished by this later generation who are enjoying the benefits of their early labors. A brief record of Elder Hartwell's activity has been kindly furnished by Mrs. Salkeld, of Perry, a granddaughter. He was a native of Massachusetts. When he joined the Baptist Church, his mother felt disgraced, but his only reply was: "All I can say to you, mother, is, that you gave me a Baptist Bible." He began preaching when he was eighteen, and continued to preach for seventy years whenever opportunity offered. He made five missionary trips, two in New York in 1803 and 1805. He was sent out by the Massachusetts Baptist Mission Society to Ohio in 1815, and made three tours through Ohio and Pennsylvania. "His second tour was nine months long, in which he traveled 1771 miles, preached 292 times, baptized 16 persons, attended 4 councils to organize churches, and 20 ordinations."<sup>13</sup> In 1827 he settled in Perry. He soon organized a Sunday School in the school house near his home, and this developed into a church. The church was too poor to pay a preacher, but Elder Hartwell preached for them when he could, acting as a "gap" man, as he called it, and filling in eight years of service. His liberality was no less remarkable than his zeal, for when the church building was erected, he donated the site and \$250 besides, and at his death he left \$300 for the support of preaching at Perry.

The church at Rome was founded by Elder Edmund Richmond, who moved from the East about 1830. The church increased to fifty members during his seven years' pastorate and built a church home. Then he removed to Sheffield and preached there the remainder of his life, twenty-three years. He donated the land for the church home there. At his death in 1860 it was said of him, "he never sought a place where he might reap what others had sown."<sup>14</sup> Two of his sons followed him in the ministry, Judah L. and Cyrus R. Richmond, who are well remembered for their zeal. Two other children, at least, were prominent members of the Sheffield Church, David Richmond and Mrs. Anna Westcott.<sup>15</sup>

The Phelps Church, called the Colebrook Church since 1849, contained

<sup>12</sup> Letter of Carl J. Rider.

<sup>13</sup> Historical sketch by Mrs. Salkeld.

<sup>14</sup> Minutes, 1861.

<sup>15</sup> Minutes, 1876.

several members whose descendants have been influential in the churches of the present generation. Elder B. Phelps was the pastor for twenty years. He served without any fixed salary, living mainly from the fruits of his farm. He was a "man of great kindness of heart, wise in counsel, prudent in management, consistent in deportment, preaching Christ in his daily life to all around him."<sup>16</sup> Among the charter members was Sister Polly Cole, who lived to the advanced age of ninety-five years. She was a member of the church over fifty years. "She always attended the Sunday School when permitted by the Master to do so, and when unable to attend, would send up her verse to be repeated with the rest."<sup>17</sup> Her devotion to Christ was continued by her children, Gilbert Cole and Roland and Melinda Treat, by her grandson, Bro. J. C. Treat, and great grandson, J. P. Treat, all of whom have been prominent supporters of the churches at Colebrook and Geneva. "Roland Treat was noted for his willingness to take his team at all times, in all kinds of weather, and transport everybody who desired or could be induced to go to church. His horses and conveyances were dedicated to the Lord. His interest and faithfulness were manifested in many other ways."<sup>18</sup>

The early years of these churches were filled with difficulties, we may be sure. Religious interest does not flourish in a new country, where man's strength and time are absorbed in the struggle to subdue rough nature to his use. Added to this was the prevalent habit of intemperance, which was not then regarded as immoral. One of these early churches, at least, as the quaint phrase has it, "lost its visibility by reason of strong drink and other causes."<sup>19</sup> Campbelliteism was another issue, which threatened the life of many of these churches. The Mentor Church was transferred completely to the Campbellites. The Chardon Church met the same fate in 1827, when more than a hundred of the members in one day went over to the Campbellites, taking the church property and the records with them."<sup>20</sup> The Kingsville Church was able to pass this crisis by the skillful leadership of Elder Bailey.

The Sunday School received strong support from early times in this Association. Such a school was established in the Jefferson Church as early as 1819.<sup>21</sup> Several scholars of that school became ministers. One of them was Rev. S. B. Webster, who was described, when a member of that school, as a "small, pale-faced, white-haired little boy, always at his post, never satisfied with his five verses, but at a single lesson often repeating an entire chapter."<sup>22</sup> Convinced that he ought to preach the Gospel, he went to Hamilton, N. Y., and worked his way through college by cultivating in summer the land which he cleared of forest trees in the winter. He was ordained in 1837, served several important churches in the state, and was representative some time for The Ohio Baptist Convention and of the American Bible Union. He spent the last years of his life at Euclid and died after fifty years in the ministry.

<sup>16</sup> Letter of Rev. E. Dibell.

<sup>17</sup> Obituary report, minutes, 1869.

<sup>18</sup> Letter from J. P. Treat.

<sup>19</sup> History of the Geneva Church, minutes, 1872.

<sup>20</sup> Letter of Miss Inez Nye.

<sup>21</sup> Historical sketch by Hon. B. J. Loomis, minutes, 1888.

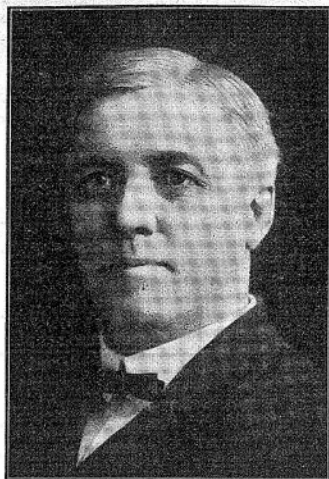
<sup>22</sup> History of the Jefferson Church, minutes, 1868.

Elder B. S. Knapp was conspicuous for his zeal, and received unusual marks of favor from God and man. A beautiful tribute to his memory appeared after his death in the Journal and Messenger, from which many of these facts of his life are gleaned. He was ordained in 1837 and was itinerant missionary of this Association four or five years, until becoming pastor at Geneva in 1842. "Here he magnified his office as a minister of the sanctuary, devoting all his energies to the interests of Zion. The Master owned and crowned his labors. A great and commodious house of worship was erected, sinners converted, the church enlarged, and much done to give stability, strength and efficiency to the cause. During a revival of religion in that place, he would frequently invite some inquiring sinner to his house at night, and there he with his devoted companion would bow with them in prayer, till the dawn of the day, or the sinner had yielded his heart to the claims of the Savior." During his pastorate, probably at this very revival, Bro. S. Seymour was converted, whose liberality is still fresh in our memories. He gave his last years to the service of the church at Jefferson. When it was proposed in this Association in 1848 to make a contribution to assist him and his family in his sickness it met a hearty response, and "as he arose with deep emotion, to express in a few tremulous sentences, his gratitude and a word of 'farewell,' scarcely one in the crowded auditory, but expressed their regard and sympathy in tears."

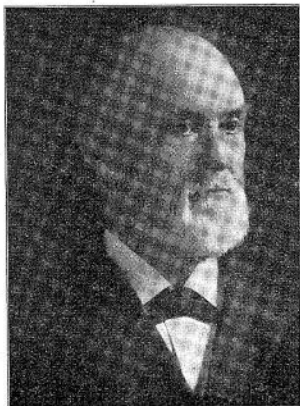
An incident that occurred during the building of the church home in Geneva is worth repeating as typical of many a forgotten act of devotion. The church was plastered in December. Before the plastering was dry, the weather suddenly turned cold in the night, and Deacon Horace Austin, fearing the plaster would freeze before morning, arose and drove up town from his farm to keep a fire in the building until the danger was past. Deacon Sanford Austin was converted at the early age of eleven in 1827, and continued his fellowship and service until a ripe old age. The Austins have contributed richly to the church and Sunday School in Geneva. Deacon Horace Austin continued until extreme old age an active member. But the most vivid recollections cluster about his son, David, "the sweet singer," for years the most familiar figure in the church to all the children. With what enthusiasm he led the children's singing in the Sunday School and especially at the Christmas entertainments! He had the precious gift of song and used it generously for the Master's service.

This church home, which was built during Elder Knapp's pastorate, came near being lost by dissensions over the slavery question about 1858, and was only saved by the quick action of Bro. P. F. Haskell.

A revival season which was very eventful for the Baptist cause in this Association occurred in the Kingsville Church in the winter of 1824-5. It has been called "the great awakening." About fifty members, most of them young people, were received into membership, and about an equal number joined the Congregational Church. Among the converts were Michael Webster, the second pastor of the Colebrook Church, Mrs. Charles Whelpley, who became a "leading singer in the choir and was even of larger service in the prayer meeting,"<sup>23</sup> and five brothers of the Barrett family. These brothers were nephews of Elder Barnes, the first pastor. Three of them, Stephen, Oliver and Amos served the church as deacons.



\* REV. CHARLES J. ROSE.



§ REV. I. N. CARMAN.

\* Pastor at Kingsville, 1861-06. Moderator of the Association, 1882.  
 † Pastor, Jefferson, 1872-78; Madison, 1882-85; Andover and Dorset, 1896-99. Moderator of the Association, 1884-1897.

‡ Pastor, Madison, 1887-92. Moderator of the Association, 1888.

§ Pastor, Perry, 1898-1900.

|| Pastor, Colebrook, 1888-91, and Jefferson 1892-98. Moderator of the Association, 1895.



† REV. F. C. WRIGHT.



‡ REV. G. I. STEVENS.



|| REV. J. C. FORD.

Amos' influence lived on in the lives of a son and daughter, who have only recently departed; Rev. A. J. Barrett, who was pastor of a Baptist Church in Rochester, N. Y., at the time of his death, and Miss Susan Barrett, who spent the last years of her life as matron of the Home for Missionaries' Children at Newton Center, Mass.

The Dibell family was represented among the converts by Obed Dibell and his wife Patience. Obed was brother of the John Dibell, who was clerk and secretary of the Association for so long. Obed and Patience Dibell had two sons who entered the Baptist ministry, J. B. Dibell and Edwin Dibell. The first served several churches in Ohio and then moving to Illinois, spent the last thirty years of his life mostly in Will county. Rev. E. Dibell is living at Kingsville and supplied many of the items concerning that church.

One more convert of the great revival was Deacon Artemus Luce. He was distinguished for his integrity of character during a life of more than three score years and ten. His daughter, Mrs. Martha Osborn, is a most respected member. Her husband, Prof. Luke Osborn, was one of fourteen men licensed by this church to preach, and died several years ago as professor at Kalamazoo College.

The cause of Foreign Missions awakened a lively interest among the churches of this Association, even while they were struggling for their own existence. The Association has furnished at least two men for this cause. The first of these men was Rev. Harvey E. Knapp. He united with the Kingsville Church in 1834, at the age of fourteen. He was educated at the Kingsville Academy and at Colgate University, graduating from the Theological Department in 1849. He and his wife sailed for Burma the same year. "He was a sincere, earnest man, had a good standing as a scholar." His station proved to be very unhealthy for foreigners, and Mr. Knapp had hardly acquired the language, when he was attacked by jungle fever, ending in consumption. He died on ship-board and his body was committed to the Indian Ocean, "that mausoleum of Judson and so many noble men."<sup>23</sup>

The second missionary came from one of the weakest churches of the Association, which has even ceased to exist, the church in Sheffield. Here William Ward was converted in 1843 in a series of meetings in which a student of Granville assisted. He felt called to the foreign mission work and prepared for it at Kingsville Academy and Colgate University. He was ordained in the home church at Sheffield in a memorable meeting, May 1, 1850, and sailed for Assam a few weeks later. The rest of his life of nearly a quarter of a century was devoted to the missionary cause. "His last years were mostly given to the translation of the Old Testament. From his temperament, poetic taste, special stamp of character, and we may suppose, from his scholarship, he was specially fitted to interpret the messages of the Hebrew seers into Oriental speech. He being dead yet speaks."<sup>24</sup>

The Kingsville Church has enjoyed the labors of two pastors whose qualities fitted them for the larger work as Secretary of the Ohio Baptist

<sup>23</sup> Letter of Rev. E. Dibell.

<sup>24</sup> Letter of Rev. E. Dibell.



Convention. Rev. J. B. Sackett began his ministry at Kingsville, remaining there nine years, 1841-50. He gave more than thirty years to the work of the ministry, the last ones to the work of the Convention. "His life was full of earnestness for the cause of Christ. Brethren of our own and neighboring states will long remember his self-sacrificing and noble spirit."<sup>25</sup> The second Kingsville pastor to follow him in the same state work, after more than thirty years, is the present Secretary, Rev. C. J. Rose.

In 1848 Elder Lucius Andress appeared in the Association for the first time as a delegate from Ashtabula. He was destined to be one of the most influential leaders of the Association during his active career. He was a native of New York state, who came to Elyria on attaining the age of majority and was a constituent member of that church. He was ordained in 1848 and served as pastor of the churches at Ashtabula, Geneva and Perry, and as supply in many others. He was noted for his strength of character and his outspoken defense of the right, whether in the cause of anti-slavery, temperance, or sincere religion. He was an uncompromising abolitionist and framed a strong resolution, passed by this Association in 1854, protesting against slavery, "this spreading curse." His tall form, and his physical powers, remarkably well preserved to extreme old age, are well remembered. He was able to preach with much vigor at his eighty-first birthday. He was a clear writer and forcible speaker. We owe to his facile pen the first historical account<sup>26</sup> of the Association that has been preserved, covering the first fifty years, and accompanied by valuable statistics and names; also two historical sketches of the Geneva Church that are chief sources of information.<sup>27</sup> He died in 1899.

The outbreak of the Civil War in '61 brought to a crisis the anti-slavery agitation. The ensuing four years of political and social upheaval must have been exceedingly trying to the churches. Times of quiet reflection are most conducive to the development of spiritual life. How different must have been those four years of inexpressible anxiety. Many of the men were in the army, who would otherwise have been engaged in the church work. In the Richmond Church every male member that the Government would accept enlisted in the army, and two of them never returned.<sup>28</sup> Such brief references and one or two brief obituary notices suggest with a peculiar pathos the trials of those years. But how those absent members in the army must have been supported by the loyalty of their brethren at home in Ashtabula county, the "Gibraltar" on anti-slavery, expressed in the Resolutions of 1861, '63, and '64. The Committee on State of the Country, composed in 1863 of Rev. M. Roberts (Madison), Rev. E. C. Farley (Jefferson), and M. Barnes (Cherry Valley), reported resolutions which were passed, proclaiming that "disloyalty to our country is disloyalty to our God," and thanking "the God of battles for the success that has attended our arms in the recent signal victories."<sup>29</sup>

<sup>25</sup> Obituary report, minutes, 1871.

<sup>26</sup> Minutes, 1866.

<sup>27</sup> Minutes, 1872, and Geneva Times, March, 1884.

<sup>28</sup> History of the Richmond Church, minutes, 1880.

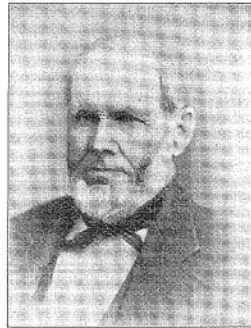
<sup>29</sup> Minutes, 1863.

With the close of the war the Association entered a new era of prosperity. The fiftieth milestone was marked by the historical sketch of Elder Andress. The events and leaders of the last forty years we shall touch only briefly, as they are familiar to many and the facts are easily obtainable. Many of those who have been leaders in these last years are still with us and we honor them with our respectful regard. But one cause certainly deserves mention above others, the Sunday School. Its marvelous development in the last generation marks the most signal advance that the church has taken in the century. It has been the strongest bond to unite all ages and classes of the church, it has broken down sectionalism and sectarianism, has suggested the Young People's movements, and has been the most aggressive element of the church. As early as 1863 a committee was appointed by the Association to consider the organization of a Sunday School convention within the Association. The next year Rev. L. F. Ames (Conneaut), chairman, reported, recommending the organization of a Sunday School convention, whose "single object" should be "to interest the children and youth within the Association, in the sacred scriptures and the people generally with the Sunday School enterprise."<sup>30</sup> A convention was accordingly formed then or soon after, which held its meetings in connection with the Association. A glance at the programmes and subjects of papers presented reveals that the Sunday School workers thirty and forty years ago were alert to the interests of this cause and were dealing with the same problems as we to-day. Laymen came in naturally for a large part of this work as officers and speakers. One of the first secretaries of the convention and a worker in the fore front was Bro. D. L. Hart, of the Geneva Church. When he died in 1874 his office was taken by a younger man and so the work has been carried forward. Men pass away, but the cause for which they devote themselves, if it be worthy, continues with gathering momentum, until only eternity can reveal the results. Bro. B. J. Loomis, whose interest in the Sunday School work has taken him three times to International Conventions across the sea, mentions in this connection at least two superintendents of the Jefferson Baptist Sunday School, who endeared themselves by their consecrated efforts in this cause, Elder Farley and Deacon Hunter Gill, and the list might be indefinitely increased, so as to include nearly every superintendent in the Association. There should certainly be mention in this review of the leaders among the consecrated women. Their lives, passed more quietly in the homes, have seldom left much notice in the public records, although we may not doubt that their quiet efforts made possible the more conspicuous acts of their husbands and brothers. To mention only one as typical of scores of others, we select Mrs. Elizabeth Tinan Richmond, wife of Rev. C. R. Richmond. She shared the active life of her husband, sympathized with him in his anti-slavery views, so that she was a worker on the "Underground Railway," and distinguished herself more recently in her loyal devotion to the Women's Christian Temperance Union. Her work as a teacher of a large class in the Geneva Sunday School is held in grateful memory by scores who could bear eloquent testimony to her consecration. During her long life from 1813-1899 she exemplified the graces of a Christian spirit.

<sup>30</sup> Minutes, 1864.



In closing I should like to bear witness to the strong confirmation any historical review of this Association gives of the enduring influence of piety. Family after family is represented in the Association to-day,



\*DEA. ELI HASKELL.



†DEA. AMOS B. LUCE.

whose progenitors were loyal members of the early churches. A list, to which you all could add many names, would include such families as the Heaths, Dibells, Coles, Wiards, Austins, Haskells (both Geneva and Perry), Luces, Williamses. I have traced in several instances the family



‡MRS. C. R. RICHMOND.



§MRS. A. M. HASKELL.

connection. Others might have been added just as significant of the truth above noticed. In numerous cases the living representatives have gone out from the Association to distant states, where their influence is exerted

\* Born 1807. Died 1891. A charter member of Perry Church.

† Born 1825. Died 1901. A member of Kingsville Church. Served as chorister fifty years.

‡ Born 1813. Died 1890. Wife of Rev. C. R. Richmond.

§ Born 1827. Died 1892. A member of Geneva Church. For thirty-nine years teacher in the Bible School; twenty years of this time of a large class which continues to be called by her name.

powerfully for good, where they are sometimes the chief supports of the young western churches.

Another truth impressed on us by this review, is the power that may be exerted by even a feeble church, it may be one that has ceased to exist. One who would imagine that the fifteen or sixteen churches once a part of this Association which have died out, lived in vain, must be blind to the facts. Let us take as a typical instance the church at Sheffield, where Elder Edmund Richmond labored for over twenty years. If he had had just one convert in that time, and he had been William Ward, the missionary and translator of the Old Testament, that would have been sufficient to cause joy through all eternity.

No one is more conscious than the writer of these lines of the inadequate account it has been possible to give here of the leaders of the past. The records of only a few leaders and events stand out with clearness on the pages of the history of this Association. The vast majority, whose devoted services made possible the achievements of these ninety years, have left no record of their lives. But their life's work is treasured up with God, and its influence will go on through all the ages in widening circles. The holy devotion which brought forth and nurtured this precious Ashtabula Association ought to be an inspiration to every one of us to serve our Master with our "whole heart and strength and mind." The deeds of our parents light up with holy radiance the pathway we have traversed. "Go forward!" these departed leaders say to us. "The wilderness, with its wanderings, is past. The promised land of glorious achievement is open to you. Though there be giants to oppose, the Lord of Hosts is with you, and under His banner you shall triumph."

#### NINETY YEARS OF EDUCATION AND MISSIONS.

Augustine S. Carman.

The backward look of ninety years to the year 1817 takes us to the decade of the great denominational awakening of American Baptists. Until that decade for forty years Baptists had possessed but one college, that at Providence, R. I., and had no theological seminaries, no national missionary organizations, no state conventions and no unifying bond of organization or common activity. There were but 173,000 of them in 1812, and these were sadly divided in doctrine and practice. Strange vagaries readily sprang up, as where a southern association ordained an apostle, and another association ordained two. Any strong, ill-balanced leader could gather a larger or smaller faction about himself in the dissemination of some new view of doctrine or freak of practice. Much of the latent energy of the denomination was unused, and much of its active energy was devoted to unworthy and ineffective doctrinal controversy. As far as can be ascertained, no one of the several hundred Baptist ministers of Ohio, Indiana, Illinois and Kentucky in 1812 possessed a collegiate education even of the low standard of the college of a century ago.

But in the year 1814 occurred the formation of what is known as the Triennial Convention of American Baptists, organized especially for the

prosecution of foreign mission work and as a consequence of the conversion of Adoniram Judson to Baptist views. The fruit of this organization was that foreign mission society, which has had the largest success of any in the history of modern missions, but it was also of inestimable blessing to the American Baptist denomination itself. The denomination became unified, it began to prepare itself by education for its large responsibilities, it developed capable organization for evangelizing the different states and North America, where as previously there had been only the loosely organized association, with no missionary activity save such limited and desultory work as had been carried on by the Philadelphia Association and, later, by the Massachusetts Baptist Missionary Society.

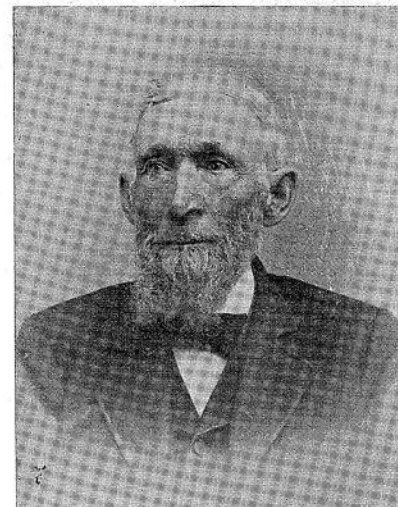
By the year 1817, at which point our record begins, the great denominational movement was in full swing,—so rapid had it been. Missionary societies auxiliary to the Triennial Convention, were organized throughout the land, and within six months of the organization of the parent society the Miami Association and one or two others in Ohio had organized auxiliaries. Colleges and theological seminaries were projected immediately in several states, and in 1816, the Beaver Association, to which belonged the Kingsville, Jefferson and Painesville-Madison Churches which in the following year helped to form the Ashtabula Association, organized the Ohio Baptist Education Society, No. 1, at Warren, Ohio. This society accordingly may be considered as in part the offspring of Ashtabula Association. Although the Education Society did not succeed in its object of immediately establishing a college and providing for ministerial education, and although it seems to have died more than a decade before the organization of the present society of the same name, it is notable as the earliest organization of its kind west of the Allegheny mountains, and it had marked influence in preparing the way for the successful movement of 1830.

The main mover in the organization of the Education Society of 1816 was Rev. Thos. G. Jones, of Wooster, O. When the final movement came in 1830, he gave it his enthusiastic support and became in the infancy of the college, an agent for it. The minutes of the Ashtabula Association for 1833 record the presence of "Elder" T. G. Jones, representing the Granville Literary and Theological Institution, and the vote of approval given by the Association. No offering to the Education Society is recorded until 1844 when \$2.57 is reported, followed by \$28 in 1845; by thirty cents in 1846; by \$4, \$5, and \$4 for the next three years; by nothing for the following thirteen years, and since then by fairly regular and generous giving.

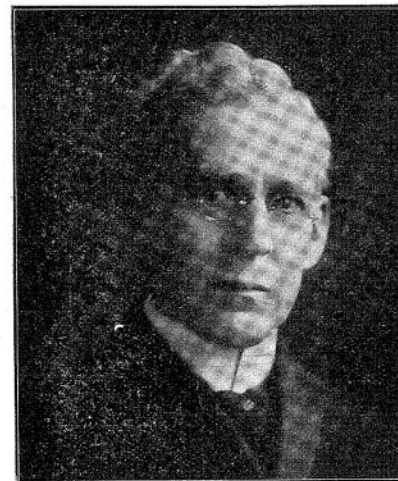
One of the constituent churches of the Association, however, the Painesville-Madison Church, may be considered probably as furnishing one of the most remarkable educational and missionary givers of the Baptist denomination. Deacon Martin E. Gray, though a member of the present Painesville Church, up to the time of his death, had his home near Willoughby and was within the original bounds of the Ashtabula Association.



REV. T. G. JONES.



DEACON MARTIN E. GRAY. Born 1815. Died 1899.



REV. CAREY W. CHAMBERLIN.

Baptized in Geneva, Pastor's Assistant, Denver, Colo. 1st Church, Boston, Mass. - Pastor Hudson, Mass., Dorchester, Mass., Ashland Avenue, Toledo, Ohio. Since February 1, 1906, 1st Church, Beverly, Mass.

tion. Disappointed in his early hope of preaching the Gospel, he gave himself with rigid economy to the accumulation of money from his farm, and this money he devoted almost wholly to missionary and educational purposes. It is said that he aided in the education of more than one hundred ministerial students, and besides other gifts to Denison University he left a permanent fund of \$5,000 for the aid of students for the ministry. His gifts to missions amounted to \$150,000.

Of ministers reared or ordained in this Association there may be mentioned: Harvey E. Knapp and William Ward, the missionaries; S. B. Webster, ordained in 1827 at the Jefferson Church; J. B. and E. Dibell, of the Kingsville Church, and Rev. Professor Luke Osborn and A. J. Barrett of the same church, the latter the father of Mrs. Helen B. Montgomery, one of the most influential Baptist women in America; and Carey W. Chamberlin and his son, H. R. Chamberlin, from the Geneva Church. There are five students for the ministry from this Association now at Granville or at theological seminaries.

Of teachers this Association gave Professor Willis A. Chamberlin and Miss Jennie E. Blinn, of Geneva, to Denison, the former as a distinguished teacher of modern languages and the latter as a singer and teacher of music of marked success and beautiful character. H. J. Skipp, of Colgate University, is a Kingsville boy and graduate of Denison.

In missionary interest Ashtabula Association holds an enviable record. One of its earliest steps was to open correspondence with the Board of Foreign Missions at Philadelphia, and in 1832 the Grand River Domestic Missionary Society was organized. In 1837 very advanced ground was taken in the recommendation "that each church of the association open a book of benevolent subscriptions, in which all members of the church should be enrolled with columns for each benevolent object, for the purpose of securing monthly or annual subscriptions from each member."

In 1818, at the first anniversary, only \$15 was reported in benevolent offerings from the whole Association, and even this amount dwindled to \$9, to \$4 and to nothing, in a few subsequent years. But gradually the amount grew and the giving became distributed among a number of objects until in 1852 it reached a maximum of \$709.61, and for the first fifty years of the Association's history the recorded missionary offerings were \$8,089.83. In the latter years of its history Ashtabula Association has been noted not for large gifts, but for the system, regularity and wide inclusiveness of its giving. Its churches, nearly all of them, contribute to all of the regular missionary objects all of the time. In this regularity and proportionate distribution few associations in the West excel it. Though with difficulty, in many cases, maintaining their own current expenses, all twelve of the churches gave last year to at least four of the regular missionary objects and five of the twelve gave to eight objects, the total benevolent offerings exceeding \$1,500.

We have in this history ninety years' record of what we might be glad to consider a typical Baptist Association. With no large churches or wealthy members it has yet grown to habits of generous regularity in the support of every denominational beneficence; it has encouraged Christian education from its beginning, and has contributed from its own ranks noble recruits to the pulpit, the mission field and the teacher's desk.

## OUTLINES OF THE HISTORY OF THE CHURCHES NOW BELONGING, OR UNTIL RECENTLY BELONGING, TO THE ASHTABULA ASSOCIATION.

### ASHTABULA.

Sometime in 1818 or 1819 Elder Jesse Hartwell began preaching in Ashtabula. March 18, 1819, he baptized Mrs. Temperance Harmon and Mrs. Emily Klice, the first persons known to have been baptized in the place.

From 1820 to 1823 Elder Squire Abbott preached alternately in Ashtabula and in Kingsville. Several converts were baptized, some of whom afterwards became valuable members of the Ashtabula Baptist Church. Other Baptists settled in the town; most of them united with the Kingsville Church.

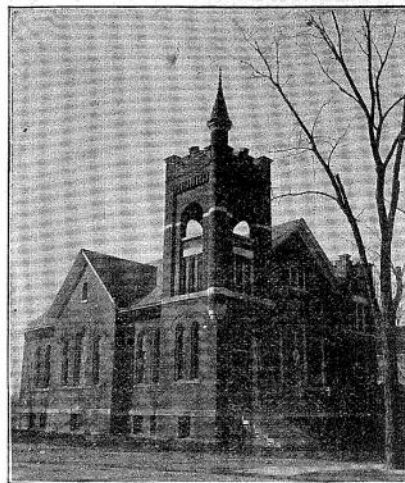
In 1824 Deacon Amos Fisk, at his own expense, bought a lot and built a house of worship for the Ashtabula Baptists.

November 6, 1824, these Baptists met and voted to ask for letters of dismission from the Kingsville Church that they might organize a church in Ashtabula. The request was granted. December 4, a committee was appointed to draw up articles of faith and a church covenant. These were submitted and adopted December 18. January 5, 1825, the church was duly recognized by a council, Elders Joy Handy and Elisha Tucker officiating at the recognition services. The constituent members were 39—17 men and 28 women. A few days later 9 others were received by baptism and 6 by letter.

W. B. Curtis was the first pastor. Jacob Bailey became pastor in October, 1825, and continued for half time service to the close of 1827. For the next three years Philip Lockwood, William Collins and Micajah Fairfield each served for brief periods. Early in 1831 Wm. H. Newman became pastor and remained until near the close of 1832. Asahel Chapin, a graduate of Newton Theological Institution, accepted a call to the pastorate and was ordained February 14, 1834. From September, 1825, for seven years only three were added by baptism and nine by letter. Deaths and removals had reduced the membership to 47. But soon after the settlement of Elder Chapin a revival season was enjoyed, which, when the membership and the population is considered, was the most fruitful of any in the history of the church. Thirty-one converts were added by baptism and 29 were received by letter. The church reported at the close of its first decade, 77 members. Greatly to the grief of the church, Elder Chapin resigned in October, 1835.

For a brief period the church had no pastor, but enjoyed occasional preaching by Jacob Bailey, Judah L. Richmond and Charles Morton. In this period a number of converts were added by baptism and others by letter, so that 100 members are reported in 1836. Charles Morton was pastor from August, 1836, to March, 1840. This was a period of great prosperity. In 1839 the total membership is 110. Jacob Bailey served as pastor from May, 1840, to July, 1843. During this period, April 21, 1841, John Buell Sackett, a member of this church and later, for a number of years, the beloved and efficient secretary of the Ohio Baptist Convention,





House of worship of the Ashtabula Baptists. Church dedicated April 12, 1900.



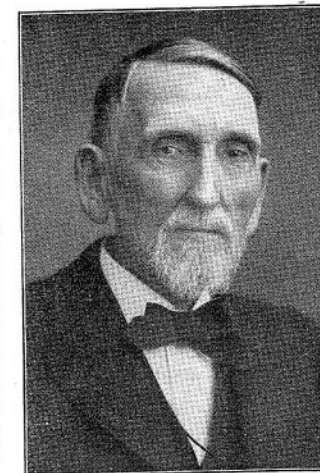
REV. W. A. KING,  
Pastor of the Ashtabula Church, settled in 1904.

was ordained. In October, 1843, Archibald Williams was called to the pastorate and was ordained December 20, 1843. He continued to serve until August, 1847. In 1845, the close of the second decade, the membership is 92.

For a few months, in 1849 and 1850, Z. Smith supplied the pulpit. In June, 1850, Lucius Andress became pastor and continued one year. He was succeeded by George W. Fuller, who continued until March, 1855. At the close of the third decade the membership was 87. The last year of this decade Nelson Crandall was pastor.



\* MRS. H. M. MORRISON,



\* H. M. MORRISON.  
Born 1820. Died 1903.

J. W. B. Clark was called in April, 1858, and ordained the 26th of August following, and was pastor until September, 1860. During his pastorate the old house and lot was sold and a new house built in a new location. It was dedicated, free from debt, November 27, 1859. Charles Morton began a second pastorate April, 1861, and remained over four years. At the close of the fourth decade the membership was only 53.

Following Elder Morton's pastorate, J. M. Gillett, M. Roberts, L. Andress and E. Babcock were supplies. March 30, 1867, two converts were baptized by Elder Andress. These were the first baptisms in eight years. M. Roberts was pastor from June, 1867, to December, 1870. I. O. Fisher was called to the pastorate and was ordained April 3, 1873. He was pastor at the close of the fifth decade in 1875 and continued until 1877, when the membership had increased to 121, of whom 29 were baptized that year and 10 received by letter.

\* For many years honored and useful members of Ashtabula Church. To Mrs. Morrison we are indebted for most of the items in this history.



Elder Fisher was still pastor at the beginning of the sixth decade. He continued until the close of 1879, making a pastorate of nine years, the longest in the history of the church. He was followed by W. E. Feeman, who was ordained May, 1880. The next pastor was C. H. Wood, who served in 1883 and to July, 1884. The next year W. E. Feeman entered upon a second term of service, which continued over four years, and proved to be one of the most fruitful for good of all in the history of the church. The first year of his service closed the sixth decade. That year 13 were added by baptism and 10 by letter. At the close of the decade the church had 112 members. The house of worship had been repaired, repainted and refurnished.



BETSY KENDALL HALL.

Betsy W. Kendall emigrated to Ashtabula in 1816, living with her sister, Mrs. Emily Knice. She was a teacher in the schools at Ashtabula and Plymouth. Was a charter member of the Baptist Church at Ashtabula, and at the time of her death was the last of the charter members, living an exemplary life. She was a resident of Ashtabula 73 years, and died December 1, 1889. Her remains, with that of her husband, Valerius Hall, are buried in Edgewood Cemetery, in East Ashtabula, O.

Her children were: Orator K., Orrin B., Edwin, Eliza M., Emily C. and Henry H.

The first three years of the seventh decade were also years of great joy, blessing and prosperity. In two successive years the pastor was assisted in special meetings by L. R. Swett. At the close of the second pastorate of Elder Feeman in 1889 the membership was 185, the largest up to that time in the history of the church. That year a chapel was built for the use of the Sunday School, the prayer meeting and social purpose, Elder Fisher had resigned. Robert E. Hill was called. Sixty members were added by baptism that year, and the membership reported to the Association is 232. In 1891, also, there were large additions. The congregations were increased and increasing. The prayer meetings were well attended and the Sunday School was very prosperous. But the next year there are reverses. A large number of members proved not to be genuine Baptists and find their proper place with the people who have no distinctive name but are generally known as "Disciples." A goodly number were added that year but the total goes down to 212. The next year, 1893, was a sad year. At the close the church is without a pastor. But in 1894 George Lord is settled. That year shows steady growth, and a large number of baptisms, but nevertheless a reduced total. Within a

year the pastor resigns, and March 3, 1895, John W. Ely becomes pastor. At the close of this, the seventh decade, the total membership, which in 1890 was 188, is 232.

In 1896 a goodly number of converts are baptized but there is no net increase. The house is again rejuvenated. But in April, 1898, Pastor Ely closes his labors and the church makes an exceedingly unfortunate choice of a successor. This man remains only a few months. On the morning of April 23 the house of worship was destroyed by fire. For more than a year the church was without a pastor. Then Richard Pearse was settled and a new and beautiful house was dedicated April 12, 1900. In this house the Association met in 1901. The membership at the close of 1903 was 247. In 1904 Walter A. King becomes pastor. The next year the roll is revised and a large number of names are erased so that the close of the decade finds only 200 names thereon.

But in 1906 the church makes a glad report to the Association of a great revival and many additions, so that the total membership is 242.

## CHERRY VALLEY.

The First Baptist Church of Cherry Valley was organized June 7, 1830, at the South Schoolhouse. Elder Jesse Hartwell preached the ser-

House of Worship  
Cherry Valley Baptist Church.REV. S. GRIFFITHS,  
Pastor 1891-95. Born 1840.  
Died 1899.

mon; Elder Edmund Richmond gave the right hand of fellowship; Brother Hungerford made the concluding prayer. The number of constituent members was seven, as follows: Joshua Giddings, William Andrews, Gideon Bridgeman, Henry Tracy, John Andrews, Celistia Andrews, and Fanny Andrews.

The first pastor was Edmund Richmond, called November 13, 1830.

The church must have united with the Grand River Association the September following its organization, for its name is on the roll, although no mention of its reception is made in the Association minutes. E. Richmond is named as pastor and 15 members are reported that year.

The largest number of members reported in the history of the church previous to 1901, is in 1839 (91), at the close of a great revival and ingathering when Benjamin St. John was pastor. From 1830 to 1839 there were some baptisms every year. After Elder Richmond, Samuel Churchill and Michael Webster each served two years; but the latter was not then an ordained minister. John Woodworth was pastor in 1837 and possibly some longer.

In 1835 there were 16 added by baptism and 15 in other ways, but we are not informed who was then pastor. There were 64 members just before Benjamin St. John came, although some losses had been sustained both by dismission and exclusion.

When E. G. Wood took charge in 1842 there were 80 members, and while seven were added by letter, exclusions brought the number down to 69; and the next year, when no pastor is reported, the number is 59.

S. S. Carter is pastor from 1844 to 1847 and baptizes seven converts; but dismissals and exclusions leave the number at 60, at the close of his pastorate.

That year (1847) the house of worship was built.

In 1848, J. Blake is named as pastor. In 1849, no pastor; and of the next two years we have no Association minutes. A minister by the name of Hicks was probably the pastor at this time.

In 1852 Isaac Bloomer became pastor and served two years in which time there were 45 additions, 26 of them by baptism; and the membership was brought up 89, but two less than the highest up to this time.

But, in the three years' pastorate of W. W. Devan, removals and exclusions brought down the number again to 70, and in 1857, when there was no pastor, to 64. That was a year of "sore trials," "no union."

1858 and 1859. N. Crandall, pastor. "Clouds lifting," but numbers reduced to 48.

The years 1860 and 1861, as was the case in those years with all the churches, were years of trial and discussion and some contention. C. R. Richmond was pastor at that time. One sentence from the letter of the church to the Association in 1861 indicates clearly the drift of talk and thought. "Are we penitent for our complicity with slavery, which has brought the clashing sword upon us?"

In the second year of the pastorate of C. S. Thomas (1862) there were a few additions and there seems to have been some improvement of the spiritual condition, and a few converts were added.

This continued through the three years (1863-1865) of the pastorate of M. Barnes. In 1863 money was raised for parsonage. But that year the membership was down to 41. In 1865 T. P. Childs assisted in special meetings. In these years fifteen were baptized and ten were added in other ways. In each of these years the total reported is 51.

1866-1867. E. H. Hurlburt, pastor. "Opposing prevailing evils, spiritualism, intemperance and secret societies."

1868. "Preaching part of the time." Forty-four members. Pastor's name not given.

1869. C. S. Thomas, pastor. Forty-one members.

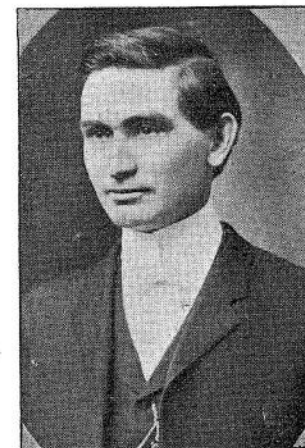
1870-1884. George E. Hatch, pastor. No noticeable revivals except in 1878, when M. Roberts assisted in a series of meetings and 18 con-

verts were baptized, and the membership was brought up to 60. At the close of this pastorate of 14 years it was 42.

1884-1887. S. L. Gray, pastor. Thirty-one baptisms and eight other additions. House of worship repaired and rededicated, January 2, 1887. Sixty-nine members.

J. E. Oates is pastor in 1888 and until May, 1890. In 1889 Evangelist Swett and Pastor J. C. Ford assist Pastor Oates in special meetings, when ten converts are baptized. Total members, 75. E. C. Farley supplies for a short time.

1891-September, 1895. T. S. Griffiths, pastor. In 1891 a large ingathering. Another in 1895. A few come in each year. W. L. Anderson helps in meetings in 1892 and J. L. Cook in 1895. A baptistry is placed in the house. Eighty-seven members.



REV. J. G. BEARD Pastor.  
Settled in 1907.

F. N. Phelps follows for a brief period. Also, R. E. Hill and G. W. Hatch.

1899-1901. B. A. Sherwin, pastor. Membership reaches 92. The largest in the history of the church.

W. H. Demorest follows in 1902 and 1903, closing his labors May 1, 1904.

B. A. Sherwin enters upon a second term May 14, 1905. Here is a time of trial. A large number of members have taken up with certain doctrines which are not in accordance with Baptist principles and are the occasion of division, the result being that, in 1905 and 1906, 28 members are either excluded or their names erased from the roll, and the closing of the period reviewed in these outlines finds only 54 members remaining in the church.

## COLEBROOK.

A brief history of the Colebrook Church was prepared by Pastor C. H. Johnson and published in the Association minutes for 1876. From this the following notes are taken as the "Outline" up to that date.

It was composed of members of the Baptist Church of New Lyme living in Colebrook. It was organized July 4, 1836, and received into the Ashtabula Association the September following. Originally it was called the Phelps Church, the name at that time of the township; but the name of the township having been changed to Colebrook, the name of the Church was changed also in December, 1849.

The ministers who conducted the services of recognition were Benjamin St. John, R. Turner, and Joshua Woodworth. There were 20 constituent members, viz.: Michael Webster, Mary Webster, Harvey D. Mason, Candace C. Jayne, Peter Stults, Sarah Ann Stults, Henry Stults, Susan Stults, Caroline Stults, Isaac L. Jayne, Sarah Jayne, Ashbell W. Hurd, Elizabeth Hurd, Lyman Clark, Mary Ann Clark, Roland A. Treat, Melinda Treat, Gilbert Cole, Mary Cole, and Sarah Ann Cole.

For the first forty years the church had nine pastors, viz.: Harvey D. Mason, July, 1836, to January, 1837; Michael W. Webster, January, 1837, to June, 1840; S. S. Carter, March, 1841, to June, 1849; M. M. Moore (not ordained), October, 1849, to December, 1850; Noah Barrell, May, 1851, to October, 1852; B. Phelps, October, 1852 to October, 1864; G. E. Hatch, October, 1864, to March, 1867; B. Phelps (a second term), May, 1867, to January, 1876. Lucius Andress was supply, three months, January to April, 1876. It may be seen that Elder Phelps served more than half of the forty years, and S. S. Carter for eight years.

Of Elder Phelps, his successor, C. H. Johnson, says: "He was a man of great kindness of heart, wise in counsel, prudent in management, consistent in deportment, preaching Christ in his daily life, to all around him." He closed his second term as pastor January 1, 1876, and September 4 of the same year passed on to his reward.

During several of the earlier years of the church, there was nothing very marked in its progress; but it was receiving new members from time to time by letter, and occasionally by baptism. In 1842, under the pastoral labors of S. S. Carter, an extensive revival seems to have been enjoyed, and seventeen converts were baptized.

In the pastorate of Noah Barrell, in 1851 and 1852, baptisms are recorded every month; and, though no extensive revival prevailed, the records indicate a quiet and progressive work, which, in the aggregate, added a goodly number to the membership. In September, 1852, the church reported 72 members.

In the spring of 1855 the pastor, B. Phelps, was assisted by M. Roberts, and ten or twelve were added by baptism. Again the same pastor in his second term of service was assisted by W. H. Delano and about twenty were baptized.

In January and February, 1876, Lucius Andress, assisted by W. H. Hurlburt, conducted special services, and 23 were received by baptism.

Throughout its history this church seems to have been decided and unanimous in its protest against slavery, but not so unanimous in its patronage of the Free Mission Society. Under the pastoral care of S. S.

Carter, who was a zealous advocate of the Free Mission Society, the division became serious, and the effect of this division was manifest during several succeeding years, hindering the work of the church and eventually lessening its membership.

Up to the year 1850 (a period of fourteen years), the meetings were held in schoolhouses and in private dwellings; and the church was at a serious disadvantage for the lack of a comfortable place of worship. In January a new house was dedicated. In 1876 this house was repaired and improved. In 1859 the church purchased a parsonage and several acres of ground.

C. H. Johnson continued as pastor until April, 1881. It seems to have been a period of peace and usual prosperity in which every year a few additions were made; but removals and deaths, of which there were, in 1877, ten, one-ninth of the members, left only 76. Some improvements were made on the house in 1880.

For two years, 1881 and 1882, F. A. Brady served as pastor. In the first of those years, Elder Le Roy, of Chardon, assisted in a series of meetings with moderate success.

In 1883 and 1884, W. Ward Willis was pastor.

Then, in April, Jefferson Chambers was called and labored until May, 1888, with a fair measure of success. Expended on the parsonage, \$400; and a new baptistry was placed in the house. In 1886 twelve members were added.

John C. Ford followed Elder Chambers, and was ordained here in February, 1889. In 1888 there were five additions by baptism, but 5 were dismissed by letter, 3 died and 6 other names were erased from the roll, leaving a total of 75, when Brother Ford took up the work. In 1891 there were the largest-number of additions in any one year since 1876. When this pastor left the total membership was 96.

John H. Smith followed in 1893; but alas, greatly to the grief of the church, he was called away by death January 29, 1894, after only a few months of service.

John L. Cook was the next pastor, and continues until September, 1896. A few members were added each year, but more were lost by dismissals and erasures.

W. K. Dennis became pastor in 1897, and was the last pastor. The work of disintegration seems to have gone on year by year. Elder Dennis was pastor for two years; then supply. A Denison student supplied one summer. Other supplies were secured occasionally. Removals, deaths and discipline reduced the membership each year to 54, 49, 39, 37. This was in 1902, when 24 of these members were non-residents.

In May, 1905, the remnant left of the church held a meeting and voted to deed their property to the Ohio Baptist Convention. This was done. In September, same year, by the instruction of the Board of the Convention, Brother C. W. Searls acting as agent, the property was sold and the proceeds were placed in the Church Edifice Fund of the Convention.

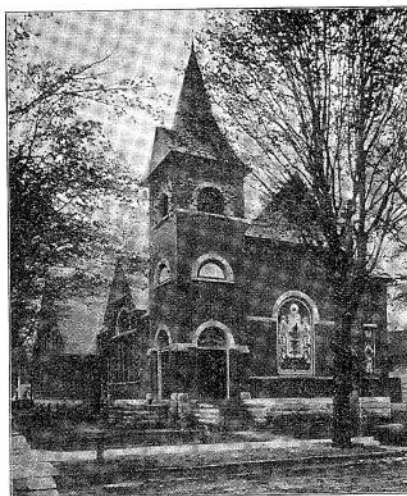


## CONNEAUT.

As early as 1821 a Conneaut Church was received into the Association. We have no information as to when it was organized, where it was located, or why it ceased to report.

In the Association minutes for 1875 there is a "Historical Sketch of the Baptist Church of Conneaut," written (probably) by Rev. I. Child, at that time pastor. The writer says that at that time "the records for the first seventeen years are lost, and the records since very imperfect," which, by the way, is no unusual experience for a Baptist Church. From this "Sketch" the following notes are taken:

The church was organized in the old schoolhouse on the South Ridge, October 18, 1831, with 23 members. The names are all given. There were



House of Worship of  
THE CONNEAUT BAPTIST CHURCH,  
Dedicated March 7, 1901.

seven Chittendens, four Williams, three Jacobs, three Bentons, two Clarks, and one each, Taylor, Hubbard and Wright. Others were soon after added, both by baptism and by letter. There were present at the recognition Elder Asa Jacobs (pastor elect), Elder Jacob Bailey, of Kingsville, and Elder Samuel Churchill, of West Springfield, Pa.

A Sabbath School was started in the summer of 1832 as the result of two visits from Deacon Rouse of Cleveland. For some reason not made known the church did not come into the Association until 1834, nearly three years after it was organized.

The church continued to meet in the schoolhouse where it was organized until the spring of 1837, when it moved to Conneaut Village, in

which place it has continued to meet and worship. At that time Judah L. Richmond was pastor.

The house of worship still in use in 1875 was commenced in 1842 and dedicated February, 1844.

The church had, up to that date, in the first forty-four years of its existence, eleven pastors. It had been, all counted, destitute of a pastor six years, during most of that time being regularly supplied with preaching on the Sabbath. The pastors and stated supplies were the following and in the order given: Asa Jacobs, Judah L. Richmond, A. W. Baker, S. Taylor, J. W. Weatherby, P. W. Mills, James Dubois, Cyrus Richmond, L. F. Ames, A. Lull, J. Van Alstin, I. Child. The longest in service was P. W. Mills, from 1852 to 1860; the shortest, J. Dubois, who was excluded May 4, 1861.

After 1875 I. Child continued as pastor for two years, making a pastorate of six years. He left the church with 90 members. Then followed the pastorate of J. W. Martin, lasting two years. Notwithstanding the addition of 8 by baptism, the removal of members left the church with only 66 members in 1879. That year about \$2,500 was expended in remodeling and improving the house of worship. J. Trowbridge was pastor in 1880. L. Address and C. H. Richmond, supplied in 1881. The membership was now reduced to 58.

Thomas Phillips was called in 1882 and the Ohio Baptist Convention came to the aid of the church. He was ordained in 1883 and took hold of the work with commendable zeal. Some improvements were made on the house. Mission Schools were started. But removals and discipline reduced the membership until 30 names remained on the roll when he left in 1885. For several months the church was without a pastor and the pulpit supplied by one and another, principally by C. J. Rose, of Kingsville, and his father-in-law, Dr. Nash, of Iowa.

Spencer Fisher was settled in January, 1886. A few converts were baptized and when he left at the end of fifteen months the total membership was 45. Under the pastorate of A. A. Jones the tide turns. Several converts are added, and a parsonage is commenced. Twenty baptisms the next year and the parsonage completed. Total, 92. C. A. Raymond became pastor in August, 1889. Prospects seemed bright, but he had to give up the work on account of ill health.

In 1891 began the pastorate of H. H. Emmett. There followed several years of large increase of numbers, until when he left, April 1, 1894, there were 214 members. W. H. Craig was the next pastor. He came September 1, 1894, but greatly to the grief of the church was called away by death February 3, 1895. Albert Ehrigott took up the work in May, 1895. Here he was ordained. Removals and discipline reduced the membership somewhat his first year. But in 1897 a gracious revival and large additions brought the number up to 227, notwithstanding a number of erasures. This year the old debt was paid. A better financial system was introduced and the spirit of benevolence was greatly increased. Sundry repairs and improvements also were made on the house. The next year Evangelist Hermiston assisted the Pastor in a series of meetings which resulted in 28 baptisms, and 16 other additions, and brought the membership up to

260. At the close of the year the church was again without a pastor. John W. Ely was settled soon after.

In March, 1900, the house of worship was destroyed by fire. A year later a new house was dedicated, March 7, 1901. A prosperous Sunday School is maintained at the Harbor. Large additions are brought into the church until there are 289 members. J. W. Ely resigns in 1903, and B. G. Bowman takes up the work in 1904. Discipline now reduces the membership to 268; but soon revivals bring in others, and at the Association meeting in 1906, 319 are reported.



REV. ALBERT EHRGOTT,  
Pastor 1895-98.



REV. B. G. BOWMAN,  
Pastor 1904-07.

This church early declared itself in favor of total abstinence. It is said in the Association minutes the year it was received, "all its members are examples of temperance." The same we presume is true after these three score years and ten. It also declared itself squarely against the sin of slavery. It passed vigorous resolutions against all secret societies. These in later years it has rescinded.

With the rapid growth of the city the church has had corresponding increase in numbers, and we will venture to hope in grace and spiritual strength also. It is now, in numbers, the largest church in the Association, and, in fact, in all the territory formerly included in the bounds of the Grand River Association except in the city of Cleveland, in Akron and in Norwalk.

#### DORSET.

In 1893, while Rev. T. S. Griffith was pastor at Cherry Valley, he thought of Dorset as a favorable field for a Baptist Church, and held a few meetings in the town hall for the purpose of bringing about an organization, which he accomplished April 29, 1894, with eleven members—six males and five females. Their names were: S. Mellinger, H. Peabody, J.

F. Burr, J. Peters, I. W. Mellinger, W. H. Chamberlin, Mrs. S. Mellinger, Miss Lula Mellinger, Mrs. J. F. Burr, Mrs. J. Peters, Mrs. L. A. Hubbard.

On May 20, a Sunday School was organized, and on the same day Rev. Griffith baptized four, who were received into the church. Bro. Charles W. Rockwell, a lay preacher from Richmond, was engaged on May 23, to serve as pastor.

At the invitation of the church, pastors and delegates from churches in the Association held recognition services here on June 5 and 6, which were very helpful. During these meetings a subscription paper was circulated, and a considerable amount pledged for building a house of worship.

The church was received into the Association at its next meeting, held in Madison on September 5 and 6. 1895—members, 23; pastor, C. W. Rockwell; 1896—members, 27; same pastor. The new church edifice was



House of Worship of  
THE DORSET BAPTIST CHURCH.  
Dedicated December 17, 1896.

completed this year, at a cost of \$1,342.92. And with the aid of \$300 from the churches of the Association, and \$125 from the State Convention, it was dedicated free of debt December 17, 1896.

Rev. F. C. Wright began pastoral work for Dorset and Andover churches on December 20, residing in Andover, nine miles distant, the State Convention aiding in his support. He continued in service until some time in 1899, when there were 35 members. In the summer of 1900 Mr. S. W. Stenger, a student from Granville, supplied.

In 1901 B. A. Sherwin conducted a series of meetings and baptized 20 converts. J. T. Porterfield served as pastor a short time. W. M. Hart was the next pastor and continued until February, 1905. B. A. Sherwin followed.

In 1906, B. A. Sherwin, pastor, Evangelists Palmer and Buner assisted in a series of meetings, when 8 converts were added by baptism and ten in other ways. The total number of members was 65 at the close of 1906.

## FOOTVILLE.

The Footville Baptist Church was organized with four members, April 18, 1897. It was duly recognized, September 20 of the same year, by a council representing nine Baptist Churches. At the time of the recognition the church numbered 14 members. It was received into the Association in 1898 when it reported 27 members, 13 of whom had been baptized that year.

Now, to go back to the origin of this church, we have to speak of a Union Sabbath School which was organized in the schoolhouse in Footville in 1879, and which has been maintained ever since. Occasionally ministers of various denominations preached in this schoolhouse, but no regular work was attempted until the fall of 1896, when C. W. Rockwell, then pastor of the Chardon Baptist Church undertook regular preaching service and began to visit among the people. This led to the organization the following April.

In April, 1898, C. W. Rockwell closed his pastorate. This was before the church was received into the Association.

From this until 1902 no regular preaching service was sustained. Several different pastors made occasional visits and preached. Mr. T. C. Riley, a student from Granville, supplied during his summer vacation in 1901. In the meantime the Sabbath School and the prayer meeting were kept up.

A house of worship was also begun in the summer of 1900 and was dedicated May 28, 1901.

In May, 1902, A. B. Howell became pastor, and, at the Association meeting that year, 22 members are reported.

In 1903, Pastor Pearce of Ashtabula assisted Pastor Howell in a series of meetings in which eight members were added.

The next year J. B. Wakem is pastor. The membership has now increased to 31. In 1905, no pastor.

In June, 1906, an arrangement was made by which Rev. Frank Dann gives a portion of his time to this church, serving also the Baptist and the Congregational Churches of Thompson.

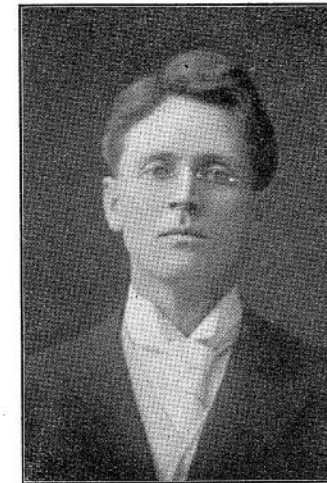
## GENEVA.

The Baptist Church of Geneva of to-day only claims to date from 1831. Yet there was a Baptist Church in Geneva much earlier, and that Geneva was one of the churches which formed the Grand River Association "in Brother Wiard's cooper shop, one mile east of the village, on the South Ridge road, October 15, 1817."

February 5, 1816, Elder Adamson Bentley, of Warren, organized a Baptist Church in Geneva, with 16 members. One of these, Squire B. French, was baptized some time before by Elder Benjamin Barnes, of Kingsville, being, as it is said, the first person ever baptized in Geneva. The next day after the organization of the little church nine other persons were baptized by Elder Bentley. This church joined in the formation of the Grand River Association the next year, reporting 25 members. In 1821 it reported 27 members. Preaching services were held as oppor-

tunity offered, by Elders Corbly Martin, Phillip Lockwood, Jesse Hartwell, Rufus Freeman, Jacob Bailey and Squire Abbott. No records of this church are preserved. Nor can its history be traced through Association minutes, for none after 1821 seem to be available until 1830. But it evidently "lost its visibility," tradition says "through strong drink," which must mean that its members could not agree upon the total abstinence question. At all events no Geneva Church is reported in 1830 and one is received into the Association in 1832 with 29 members.

We may say that the present Baptist Church of Geneva was organized October 22, 1831, with 19 members. Two of these, Squire B. French and Margaret Austin had been constituent members of the first church; four



REV. O. E. HALL,  
Pastor since August, 1905.

others, Wm. Morrison, Lemuel Wiard, Anna Wiard and Olive French were among those who were baptized the day after the organization, and Jason Norton and his wife, Fanny Norton, had come into the old church later. The others, who do not seem to have been connected with the defunct church, were Joseph Austin, Horace Austin, John Davis, Elijah Wellman, Alonzo W. Wiard, Anna Swan, Susan Hotchkiss, Mary French, Effaline Renne, Betsey Ann Norton, and Mary Ann Norton. Elder William Sumner was pastor. In 1833, no pastor, 38 members. In 1834 Gilead Dodge was pastor; ten were received by baptism and twenty by letter; 69 members. The tradition of this Gilead Dodge is "that he was a self-made man; learned to read at school with his own children; could quote scripture with facility and with accuracy; and was fond of controversy and idleness." In 1835 Wm. Sumner is again pastor; twenty-five members are dismissed by letter and the total left is 46. Nothing in the records gives



a hint as to what became of the 25 members which were dismissed. In 1837 there is no pastor and only 36 members. Benjamin St. John supplies the church for one year and the numbers are brought up to 51. When B. S. Knapp becomes pastor in 1842 there are only 32 members. In 1843 nineteen baptisms and four other additions; and 53 members. The house of worship was erected during the pastorate of Elder Knapp, mainly by the generosity of Lemuel Wiard, who, though he acquired his means by hard labor, cheerfully gave for the Lord's cause. Elder Knapp serves four years. Then comes Joseph Elliott for two years. Under him there are 41 additions, 30 by baptism. Total in 1847, at the close of his pastorate, 84.

Lucius Andress, who seems through his ministry to have been a main dependence of the churches of this association when without a pastor, now becomes the pastor of Geneva and serves four years. Under his ministry there seems to have been first a pruning and then growth. The reported membership in successive years is 50, 48, 74, 89. After March, 1856, there is no pastor until D. Beecher is settled in 1857. That year a parsonage is bought. 1858, no pastor.

About these days difference of opinion as to slavery in the South and "complicity therewith," as was contended by some, by church members in the North, became a source of contention and ill feeling in the church. It is evident, however, that the majority were strongly opposed to slavery. In 1857, the letter to the Association says "have no fellowship with slavery, the slaveholder, his apologist, or those benevolent societies composed wholly or in part of slaveholders, or which profess neutrality respecting American slavery; but we have fellowship and contribute willingly to sustain the American Baptist Free Mission Society."

In 1859 S. D. Bowker is pastor, of whom it is said that "he had rare talents, and drew full houses, but lacked wisdom to guide the church through the slavery agitations now becoming formidable." This is quoted from a History of the Church. But in the letter to the Association for 1859, the year that Elder Bowker was pastor, it is said "We dwell together in unity." However, his pastorate continued only a little over a year; but during that time there were 41 additions by baptism and 25 other additions, and the membership was 133 when he left.

In 1861, Lucius Andress is again pastor. To quote from the "Digest of Letters," published in the minutes: "A year of anxiety; have been wanting in that spirit which precludes division and distraction; several members have withdrawn from the church." The number reported to the Association this year is 109, a reduction from the previous year of 26, with no showing as to what had been done with them. The next year, no pastor. "Some absent themselves, yet are retained in hope that they will return." In 1863, C. R. Richmond is pastor. The letter says "want slavery removed root and branch." Now only 103 members reported.

C. R. Richmond continues to serve as pastor four years until the close of 1867, when there are 140 members. In that year there was a large ingathering. The pastor was assisted by Evangelist W. H. Hurlburt. "Many who had been suspended resumed their walk with the church."

The next two years the pastor is W. Entwistle. Membership at the close of 1869, 129. Henry A. Delano serves nearly two years. His father

assisted in a series of meetings during this time. Twenty-nine were added by baptism and 12 in other ways. He leaves the church with 161 members.

Thomas Powell and J. B. Stone serve each one year and then comes S. N. Westcott, who remains three years and up to 1876. His last two years were years of revival and ingathering, so that he left the church with 171 members. Thomas Powell followed for a second brief period and then left on account of ill health. C. T. Morgan's pastorate of three years was characterized by the repairing of the house of worship and a moderate ingathering each year. He left February 20, 1881. At the close of 1880 there were 196 members.

J. Ransom Hall was settled May 1, 1881. The notable events of his pastorate were material improvements on the meeting house and the parsonage; a great revival when Evangelist Potter assisted; and the shameful attack on the pastor by a ruffian, from which he was laid aside for a



I. C. CHAMBERLIN,  
Born 1828. Died 1907.



MRS. G. W. CARTER,  
Born 1835. Died 1906.

time from all labor, and seriously injured in a way from which he has never fully recovered. He closed his work as pastor in April, 1883.

S. M. Cramblett follows in May, 1883, and serves five years. During this time a new house of worship was built, and dedicated in November, 1884; large additions were made so that in one year (1885) there were 253 members. In the same time death made unusual inroads into the ranks, ten members having died in one year, among them the pastor's wife and Elder C. R. Richmond.

J. S. Cleveland was the next pastor. He continued in service from July, 1889, to October, 1894. In 1893 Evangelist Kennard assisted in revival meetings. The gains and losses of this period were about the same.

When George Lord accepted the pastorate December, 1894, there were 237 members. At the close of his seven years of service there were 274. In 1899 there were 300, but needed pruning; the next year cut down the number. During his time (in 1897) the pipe organ was installed, the church parlors were added and other improvements brought the expenditures up to about \$4,000. In 1899 Lucius Andress was called home to

his rest. The same year Evangelist Hermiston was the helper in a series of meetings.

E. Otheman Smith is the next pastor and continues until May, 1905. In 1903 Evangelist Hunt is the helper in special meetings. During this pastorate there were 47 baptisms and 27 other additions. In 1903 the membership reached the highest number (309) in the history of the church. The next year there was a pruning, and 26 names were cut off.

O. E. Hall became pastor in August, 1905. That year and in 1906, 19 baptisms and 23 other additions are reported; but 52 were dismissed by letter and 26 erased, and that year the membership reported is 236.

#### JEFFERSON.

The Baptist Church of Jefferson was organized in October, 1811, with 18 members, scattered over four different townships. Elders William West of Mantua, Adamson Bentley of Warren, and Thomas Rigdon of New Lisbon officiated at the recognition. The names of the constituent members were Joshua Woodworth, Michael Webster, Sr., Elisabeth Webster, Deborah Webster, Leman Webster, Clarissa Webster, Ruth Webster, Philip Goff, Sr., Chloe Goff, Daniel Knapp, Zephira Knapp, Eben Platt, Abigail Pratt, Bro. Scovill, Jerusha Scoville, John Dibble, Sr., Sarah Dibble, and Jerusha Spooner. The day of recognition Joshua Woodworth was ordained and Daniel Webster and Michael Webster, Jr., were baptized. Thus the new church began its history with 20 members and a newly ordained pastor. The meetings were held at sundry places. July 24, 1813, messengers were sent to the Beaver Association to ask for admission. The membership was then 26. During the summer of 1816, the church, though without a pastor, enjoyed a precious revival and converts were multiplied so that when the church was dismissed from the Beaver Association for the purpose of joining with neighboring churches to form the Grand River Association, it had fifty members, the largest number of the five which formed this Association, October 15, 1817.

February 26, 1820, Rufus Freeman became pastor, the church having been without regular preaching since Joshua Woodworth resigned seven years previous. The membership had now increased to 71.

In January, 1822, a number of members were dismissed to form the Denmark Church. In July of the same year Elder Freeman, at his own request, was dismissed and the church was again without a pastor. Under the labors of Elder Freeman the first Sabbath School in Jefferson was started. Several of the pupils of this school afterwards became ministers of the Gospel; among them were Allen Freeman, Joseph Freeman, Spencer Carr, Lewis Carr and Silas B. Webster.

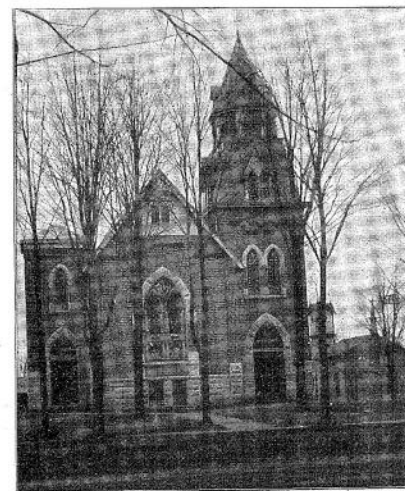
March 7, 1824, Joy Handy, from Fredonia, N. Y., became pastor, and, before the close of the year, baptized 19 converts.

Then followed a period of distraction and subtraction. Elder Handy served three years and then resigned. Seventeen members withdrew and formed another church, called the Bethel Union, which was received into the French Creek Association (Pa.) in 1830. Jacob Bailey preached for this church in the court house, one-fourth of the time. The old church held its meetings in a schoolhouse, Jesse Hartwell, W. H. Newman, and Silas Barnes, in succession, officiating. During the separation 18 united

with the Bethel Union and 30 with the old church. Among these new converts was Silas Barnes Webster, afterwards, and until a good old age, a faithful and honored minister of the Gospel.

September 22, 1833, after faithful labor and earnest prayer, the two parties were brought together. Immediately thereafter, the need of a house of worship began to be felt, and plans were laid for building. July 11, 1835, services were begun in the new house, which has continued to be used up to the time of writing the Historical Sketch from which these notes are taken, and until 1895, sixty years.

September, 1834, Judah L. Richmond became pastor. A good measure of prosperity was enjoyed during his pastorate which closed April, 1837. After him came P. S. Richards, who remained until April, 1839.



The House of Worship of  
JEFFERSON BAPTIST CHURCH.  
Built and Dedicated in 1835. Enlarged and  
improved and rededicated in 1895.

Then came another trial and the need of a council. The difficulty was finally settled, but not without disturbing effects upon the church, which continued without a pastor until John M. Booth was settled, in December, 1842.

Now there is a season of harmony and prosperity. At the close of 1843 thirty-three baptisms were reported and a membership of 112. A year later Elder Booth closed his labors here because the church did not feel able to pay for full time service. For one year Isaac M. Wade preached on alternate Sabbaths.

The next three years, B. S. Knapp was pastor. He gave up the work on account of ill health. After two years of suffering with a lingering

consumption this beloved brother was taken home to rest, greatly lamented by the church and community and all who knew him.

Elder Knapp was followed by Franklin Remington, who was called to ordination by this church and served as pastor for two years. In connection with a gracious revival in 1851 thirty converts were baptized.

William A. Caldwell, the next pastor, remained only one year. Then Isaac Bloomer served two years, during which time the parsonage was built. Afterwards, C. R. Richmond was pastor from 1859 to 1862. T. G. Lamb came next. In the second year of his pastorate a refreshing shower



\*ADELBERT K. HAWLEY.



† F. R. LOOMIS, M. D.

was granted and fifteen converts were baptized. Then M. Barnes served as pastor for one year.

Elder E. C. Farley was in the sixth year of his pastorate in 1868, when the sketch thus far followed was written. During this period the church enjoyed steady growth. The last of these six years 33 converts were added by baptism and the church reports 155 members, the largest number up to that date and for eighteen years afterward.

In 1869 A. Lull was pastor; no pastor in 1870; in 1878 W. H. Dunn was pastor.

When Frederick C. Wright took up the work in 1872 there were 109 members. He continued in service for seven years, and this was a time of prosperity and of increasing prosperity. The last four years of his service were revival years and he left the church with 134 members. The letter to the Association in 1878, in giving a statement of the situation, gives a most excellent description of a truly prosperous church. A few sentences are well worthy of being quoted. "Our church is growing, if it is but slowly. Our church additions have generally been of a high order. In regard to character, piety, faithfulness and intelligence they are second to none in the community. We cannot afford display; therefore we do not attempt it. We trust in God and in honest and faithful work. We

\*Born in Jefferson, 1843. Died in Cleveland, March 5, 1907. Buried in Jefferson. Organist and leader of the choir in Jefferson for over 39 years.  
† Chairman of the Board of Trustees, and one of the most useful and efficient members of the Church.

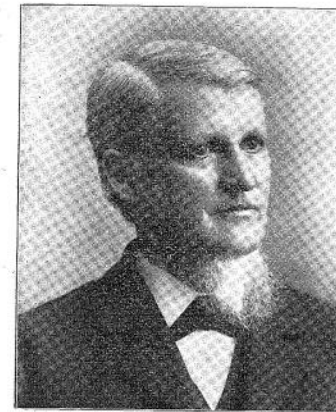
are not doing seemingly great things, but a number of little things, and the pleasure of the Lord prospers in our hands."

For a brief period after Pastor Wright's departure, L. Address is the supply.

January 1, 1880, James R. Smith enters upon his pastorate of one and a half years, which was sadly closed by his death, August 14, 1881. But during this time there were 31 additions by baptism and 13 in other ways, so that the membership was brought up again to 151, almost to what it was when Elder Farley resigned in 1868.

From April, 1882, to April, 1884, E. T. Fox was pastor. He baptized a number of converts, but deaths, removals and erasures reduced the total to 133.

Frank S. Lyons became pastor November 4, 1884, and continued in service until February 1, 1889, when his resignation was reluctantly ac-



HUNTER GILL.

Hunter Gill was born in Scotland, in February, 1825. Died in Jefferson, Ohio, September 14, 1899. In the year 1865 he came to Jefferson, Ohio, with his wife and family, uniting with the Baptist Church, by letter, in December of the same year. He was a deacon of the church for over thirty years, and for many years was superintendent of the Sunday School.

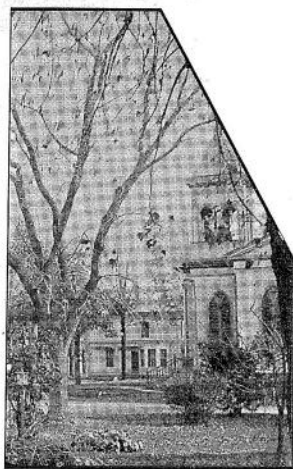
cepted. There were 78 additions by baptism during his pastorate and 31 in other ways. The membership at the close was 206.

From April, 1889, to December, 1890, Ira D. Hall was pastor.

In 1891, Prof. Hodgeman, a teacher, supplied the pulpit.

John C. Ford became pastor September 1, 1892, and labored wisely, faithfully, and successfully for six years. The house of worship was repaired and improved, and rededicated in November, 1895. Revivals were enjoyed every year. But, owing to losses from various reasons, the net total was not increased. Preaching was sustained and Sunday Schools at two mission stations. He was followed by Jacob Sanford for two years and then, for a brief period, by G. S. Daugherty. During this last pastorate the parsonage was rebuilt. The death of a beloved young brother of the church, Robert G. Gill, who had completed his studies at Granville and was studying for the ministry in Chicago, was a sad event of this period. After a brief term of service by W. L. Anderson, and another interim in which Elder Address was the supply, Lyman R. Mears entered upon the





\*House of Worship of  
KINGSVILLE BAPTIST CHURCH.



† SUSAN E. BARRETT.

\* Repaired and improved in 1879. Enlarged, improved and beautified and rededicated, 1894.

† Died in Newton Center, Mass., where she had for eight years served as Matron of the Home for Missionaries Children. May 3, 1907 she was laid to rest in the cemetery of her old home in Kingsville.

† United with the Kingsville Church in 1832. Elected Deacon 1877. Died, 1887; aged 63 years.



REV. C. H. WINTER,  
Pastor, 1906.



† DEA. J. RAYMOND BROWN.

pastorate in May, 1903. Every year of his term of service there have been a number of additions by baptism and otherwise, but much needed revision of the roll has prevented any net increase, the total being 195 at the close of 1906.

#### KINGSVILLE.

December 25, 1813, the Baptist Church of Kingsville was organized with eleven members in the schoolhouse in Kingsville. Elders Joy Handy, of Pomfret, New York, and Joshua Woodworth, of Jefferson, O., assisted in the services. The names of the constituent members were: Clark Webster, Benjamin Barnes, Richard Carroll, Daniel Hibbard, Susannah Batchelor, Grace Tubbs, Namie Webster, Phebe Webster, Rebecca Hibbard, Lydia Ward, and Hannah Barnes. Three others united the next day. Three others were baptized the following March. Benjamin Barnes was ordained, and became pastor June 19, 1814. His pastorate continued about five years.

The church first united with the Beaver Association; but in 1817 it joined with four other churches in forming the Grand River Association. It then numbered 19 members.

In 1820 Squire Abbott became pastor; members 38. He served four years. There were occasional additions, and, in 1824, 57 members. Immediately after the Associational meeting that year, a most notable work of grace began. During the year 78 converts were baptized. Elisha Tucker, at that time pastor of the Baptist Church in Fredonia, N. Y., and Joy Handy, did much to promote the work. In November, 1824, a number of members were dismissed to form the Ashtabula Church.

In September, 1825, Jacob Bailey was called to the pastorate and served thereafter ten years. In 1830 the membership reported was 130. Baptisms were frequent every year and, in 1834, there were 180 members. It was during this pastorate that Campbellism was dividing so many Baptist Churches, and it was doubtless owing to the influence of Elder Bailey that the doctrine of "no creed" and "baptism in order to the remission of sins" gained no foothold in the Kingsville Church.

P. S. Richards followed Elder Bailey in July, 1835, and remained until 1836. When Peletiah W. Mills became pastor in 1837 the membership was 164. The next year was one of revival and ingathering and the church reported that year 198 members, the largest number in its history except the same number when E. L. Fargo was pastor in 1895.

In 1841 John Buell Sackett became pastor and filled the office eight years. Several of these years constituted a period of great trial. The pastor was involved, but no more probably than, from his office, was unavoidable. Very likely the church would have suffered much more had a man of less piety and wisdom been the pastor. Almost every year there were additions by baptisms and otherwise. But there were more than corresponding losses by dismissals, deaths, exclusions and erasures, until, at the close of his labors, there were only 138 members.

He was succeeded in 1850 by P. C. Dayfoot; and he, in 1852, by J. W. Weatherby. A few were baptized by Elder Dayfoot and a large number by Elder Weatherby during his first year. But in 1855 the total was down to 121; and, at the close of the first year of the pastorate of George E.

Hatch, in the fall of 1856, there were only 107. George E. Hatch served until April, 1864. In 1858, a revival and ingathering was enjoyed; and another in 1863. The report to the Association in 1864 was 166 members.

Samuel Hough was pastor from October, 1864, to the close of 1874, ten years. A revival of considerable power was enjoyed in 1868; and another brought no small blessing in 1872. Nevertheless, from various causes, the losses were such that only 139 members were left in 1874.

Then the church was for two years without a pastor, and D. J. Williams served one year, leaving the church, in 1877, with only 114 members.

J. H. Dudley is pastor, in 1878, of 108 members. He continued in service until January, 1881. In his first year there were 18 additions, eight of them by baptism. The next year was one of large revival. Thirty-seven were baptized and 22 added otherwise. In this work Elder John Dibble rendered noticeable assistance. In this year, also, improvements were made on the house of worship and on the parsonage. The next year there was a considerable ingathering from special meetings at an out-station. There is now 172 members.

Charles J. Rose, just graduated from Rochester Seminary, is settled in May, 1881. He enjoyed a peaceful and useful term of service for six years, during which time there were frequent seasons of refreshing. At one time, in 1883, there were only 151 members; but at the close, in March, 1887, there are 176. In 1882 and 1883 the church house and the parsonage were repainted and repaired.

C. A. Raymond next comes, as did Brother Rose, fresh from the seminary. He served two years, but in feeble health. In each of these years a few converts were baptized. Assistance was enjoyed in one series of meetings, from Pastor Merrick, of Perry Church, and, in another, from Evangelist L. R. Swett. At the close of 1889 there are 177 members.

From June, 1889, the church is without a pastor for eight months. Then J. E. Oates is settled, in the spring of 1890. He continues in service until September, 1894. In his last year the house of worship is enlarged, improved and beautified; and the membership is brought up to 188.

The pastorate of E. L. Fargo, who, as several other pastors of this church, came direct from the seminary, was less than two years. But it was a fruitful one. At its close, in 1895, the number of members was 198, the same as in 1836, under Elder Mills, a total not exceeded in any one year. The bell was bought at this time.

A. E. Hooper was called in July, 1897, and ordained in November that year. His pastorate was brief. A. R. Stark took up the work January 1, 1899, and resigned February, 1901. W. T. Van Cleve comes three months later, but in September, 1902, leaves the church again without a pastor, with 154 members. A. B. Whitney comes in November, 1902, and, in 1905, the church is once more without a pastor and has only 121 members.

In 1906 C. H. Winters becomes pastor; twenty-seven converts are added that year by baptism and ten in other ways; and the total membership is 146.

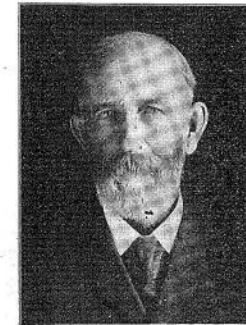
The Kingsville Church has always been a missionary church. Especially has it been conspicuous for its interest in, and giving for, foreign missions. Rev. H. E. Knapp and his wife, Sophia Hubbell Knapp, of

the Aracan Mission, were members of this church. It has also been efficient in promoting the cause of ministerial and general education. The Kingsville Academy, for many years widely known throughout north-eastern Ohio and western Pennsylvania, although never strictly speaking a denominational school, in all its days of prosperity was under Baptist control. Among its students were a large number who afterwards did notable service in the Christian ministry and in other lines of usefulness. As students they were a blessing to the church and the church was a blessing to them.

## MADISON.

The minutes of the Grand River Association for 1820 report Madison Church with 70 members; and Joseph Call and James Derthick ministers;

Now, the tradition is, that soon after the few settlements were made in Madison township, a Baptist Church was organized in the village. That must have been the above named church with 70 members in 1820. We also have its record for 1821; "representatives" Elder James Derthick, Curtis Tisdale and John Butler. From that down to 1830 we have no Association minutes at hand to guide us. That year no Madison Church



\* DEA. JOHN D. BATES.

REV. E. GRAVES.  
Pastor.  
Settled May, 1906.

is on the roll. Curtis Tisdale is then a "Messenger" from the Old Perry Church. In 1831 fifteen members are dismissed from the Perry Church to form the Madison Church. So say the minutes of Perry. It looks as if the first Madison Church had become extinct between 1821 and 1830. This church was received into the Association in September, 1833. It then reported 31 members.

A history of the church was published in the Association minutes for 1873. From this the following notes are taken which furnish the "Outline" up to that date.

April 6, 1831, was the day of recognition. The church was organized with 15 members, eight of whom were males and seven, females.

The first pastor was Azariah Hanks, who served once or twice a month for two years, and received "as much as the church can raise on subscription."

At first the meetings were held either in the town house or in private dwellings. But they were not satisfied with this kind of tabernacling. They purchased two lots, one for a church building and the other for a parsonage. Though few in numbers and poor in purse, they were rich in faith. By the year 1842 they had completed both the house of worship

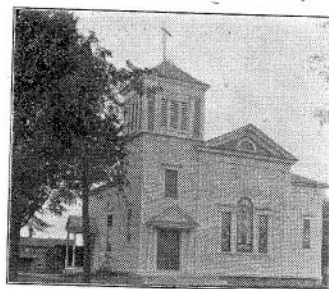
\* United with the Madison Church 1857; Elected Deacon in 1865; and still serves in that capacity; for 30 years, Chorister.

and the parsonage. The house was dedicated August 11, 1842. In the dedication prayer, "all fell upon their knees while the pastor, Adrian Foote, presented both the house and the people to the Lord for an everlasting habitation."

The church had increased in eleven years from a membership of fifteen until "More than one hundred partook of the Lord's Supper at one time." They had ceased to sojourn in a town house and private dwellings and had a good church edifice and comfortable parsonage. They had developed from preaching once or twice a month and recompensing a pastor with "as much as they could raise on subscription" to preaching every Sunday and promising a pastor a salary of \$300, besides furnishing him with house rent, his firewood and a donation. But unfortunately the promised salary was not always promptly paid. At one time they were owing almost the amount for one whole year.



Pastor, 1898-03.  
REV. C. M. KESSLER.



House of Worship of  
THE MADISON BAPTIST CHURCH.  
Dedicated August 11, 1842.  
Remodelled and greatly improved in  
1900. Rededicated October 31, 1900.

Nevertheless they had rich experiences in revivals and with evangelists. The greatest revivals enjoyed were: In 1842, Adrian Foote, pastor, aided by Joseph Elliot, of Elyria, and Elder Williams, of Painesville; in 1846, Lyman Whitney, pastor, aided by Evangelist Weaver; in 1868 and 1869, Increase Child, pastor, aided by Pastor Mallory.

The pastors up to 1873 were as follows: Azariah Hanks, two years; E. F. Goodrich, one year; Gilead Dodge, six months; Judah L. Richmond, one year; Jacob Bailey, one year; Elder Beckworth, one year; Elias G. Wood, one year; Adrian Foote, three years; J. W. Weatherby, one year; Lyman Whitney, four years; M. Roberts, two and one-half years; M. Roberts at another period, three years; P. P. Kennedy, two years and three months; J. L. Smith, one year; W. Clark, three months; E. C. Farley, one year; C. S. Thomas, one year; Increase Child, four years; C. R. Richmond, one year; J. H. Gray settled in the spring of 1872.

T. G. Lamb is pastor in 1874. In 1875 no pastor, 128 members. O. N. Fletcher is pastor five years and until April, 1881. In 1876 there was a large ingathering; thirty-seven converts were added by baptism and seven in other ways; and the membership is 158. In subsequent years

there were few additions each year, but the losses exceeded, and the last year of his service (1881) the total was 120. During this period a new parsonage was built; some meetings were sustained in the village; also two Sunday Schools and two mid-week prayer meetings.

Ferdinand C. Wright became pastor in May, 1882, and continued until March, 1885. Eight were added by baptism during this time and five by letter. In 1883 there were 111 members; in 1884, 117.

J. A. Davis served from July, 1885, to July, 1886. In this period the church was greatly weakened by removals and deaths; and some were excluded, so that the total reported in 1886 was 92, and the next year, 81.

G. L. Stevens took up the work in May, 1887, and served five years. No large accessions in any one year, but the growth was steady until the membership had increased to 113. In 1889 the sheds were built around the house and some other improvements were made, and in 1890, \$500 was expended on the meeting house.

L. M. Protzman follows and remains a little over one year. In 1893 there were 46 additions by baptism and the next year 8 more. Total membership at the close of 1894, 171.

J. Sanford was pastor from January, 1895, to January, 1899. In 1898 Evangelist Bilhorn assisted in a series of meetings in which 37 were added by baptism and four in other ways. In 1897 the membership reached the highest number (188) in the history of the church.

C. M. Kessler serves as pastor five years, and until December, 1903. Each year a few new converts were added and the work went forward slowly but steadily. In 1903 a revision of the roll led to the reducing of the membership to 144. In the third year of his pastorate the house of worship was remodelled and greatly improved, at an expenditure of about \$3,500. It was rededicated October 31, 1900.

E. O. Jessup is pastor in 1904 and 1905; and Ernest Graves in 1906. The membership reported in 1906 was 131.

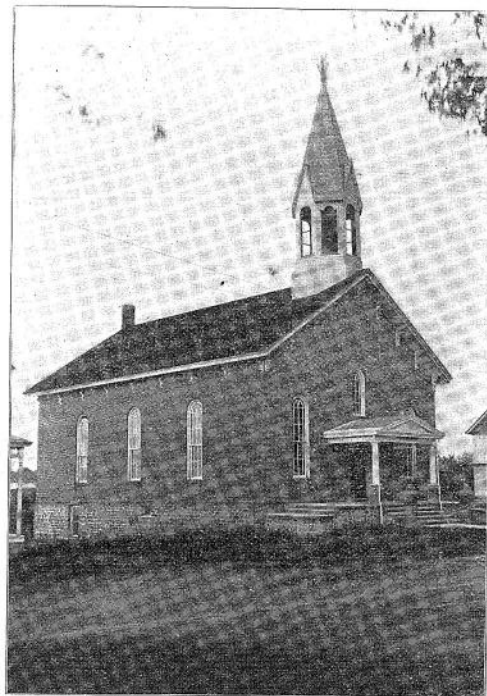
#### PERRY.

As early as 1813 a Baptist Church was organized by the Baptists who had settled in the northeast part of Perry township and the northwest part of Madison. This church for some years worshiped in a log meeting house. Later it built and partly completed another house on the Middle Ridge. This house was never completed and, some years later, after the church had disbanded, it was burned.

In 1820 a Perry Church reported to the Grand River Association, sixty-three members, of whom 23 had been baptized that year. Lemuel Graham is reported as pastor. The same number of members is reported in 1821. No further records are available until 1830, when there are 110 members, Elders Jesse Hartwell and Philip Lockwood being among the number. In 1832 there are 95 members and Jesse Hartwell is the delegate to the Association. In the Association minutes for that year and for several years after, 1819 is given as the date of organization, thus ignoring the beginning which was made in 1813. A Perry Church with Elders Jesse Hartwell and Philip Lockwood as the delegates and with 94 members is reported in 1833. In 1834 nine baptisms and seven other additions are reported, and a church of 101 members. Jesse Hartwell represents the church at the Association. That year the Perry Church and six other



churches ask for letters to form another Association. Later on, in the minutes, are given the names of the churches which were granted letters, but (for what reason is not intimated), Perry is not included. However, in the minutes for 1835 no Perry Church is mentioned. The Geauga Association is organized in 1835. In 1836 the Perry Church appears in the list of that Association with 89 members and Jesse Hartwell as delegate. This must have been the church called for some years "The Second



House of Worship of  
THE PERRY BAPTIST CHURCH.  
Dedicated Feb. 16, 1871. Improved and re-  
dedicated 1907.

Baptist Church of Perry," which has continued to this day and of whose history we are now giving the outline.

In 1836 the First Baptist Church of Perry, with Elder Philip Lockwood as a delegate, applies to Geauga Association for admission; but their letter complains that "new things which had arisen among them contrary to the New Testament," and the Association requested that the church explain itself in another letter next year.

Its name is not entered on the roll that year. But, in 1837, a committee reports that the "church has given no information," and the Associa-

tion resolves that "we waive any further inquiry on the subject." Both First and Second Perry go on the roll. First Perry with Philip Lockwood and 46 members; and Second Perry, with Jesse Hartwell and 30 members. Here is the only intimation we have in Northern Ohio of the missionary and anti-missionary controversy, or of "Old School" and "New School" Baptists. It appears that in 1831 fifteen members had been dismissed to form the Madison Church and others had moved to Geneva. This old church was generally called the "Lockwood Church." Many of its members were opposed to missions, Sunday Schools and temperance societies. They would have found their congenial home with the anti-mission Baptists in Southern Ohio who called themselves "Old School Baptists" and divided churches and associations. Elder Jesse Hartwell had come from Massachusetts and had never come across that kind of Baptists. He organized a Sunday School in the schoolhouse near his home. Later he gave the lot and \$250 in money for building a meeting house there. Others gave largely. \$1,200 was subscribed. The frame was raised May 29, 1836.

June 29, 1836, the present Perry Church was organized with 18 members, in Elder Hartwell's study. The names of the charter members were: Jesse Hartwell, Amy Hartwell, Lovell D. Hartwell, Hannah Hartwell, Moses and Philena Baker, Eli and Elvira Haskell, David and Elizabeth Young, John Young, Elizabeth Smith, Lavina Wakely, Sallie Thorpe, Anna Graham, Eliza Stratton, Eunice Pleasants, and Hannah Burridge. Those of the number who had been members of the old church were given letters the previous day.

The young church, though small, was energetic. A meeting was called for August 16 to raise funds for the completion of the meeting house. Over \$1,700 was raised; and, by November 16, the house was finished and furnished. The dedication sermon was preached by Elder Jacob Bailey, of Madison.

Both the Perry Churches continued to report to the Geauga Association until 1845, when the old church had 31 members. From that time no more is heard of it. The Second Church had that year 50 members. It continued in that Association until 1859, when it was received into the Grand River Association with 66 members. From that on it is called the Perry Church.

The minutes of the Geauga Association do not show as clearly as the Grand River the names of pastors. We cannot, therefore, give them in their regular order or periods of service. The church was unable to support a pastor the first year and invited Elder Hartwell to supply the pulpit, which he cheerfully did; also, the next year, for one-half of the time. He called himself the "Gap-man," because he filled the intervals between pastors. The first pastor was J. A. Keys. He was followed by Jacob Bailey.

During the first winter it enjoyed a large revival and many conversions, in J. C. Stoughton's pastorate, in 1846, when Jesse Hartwell and Isaiah Rider assisted. At the close of that work the church numbered 54 members. But in 1850, for reasons not known, eighteen members were dismissed by letter and four excluded, reducing the number to 30. This was a time of trial and the church did not improve matters any by voting letters to any asking for them. In 1852 there were only 28 members. But

In 1853 Elder T. E. Inman held a series of meetings when there were 17 baptisms, and six other additions, and the membership became 49. A few years later, during the pastorate of J. Parker, eleven converts were added by baptism and the membership was 57. For two or three years there was no report to the Geauga Association.

Other pastors during this period were E. Hunting and C. Randall.

In 1859 the church was received into the Grand River (or Ashtabula) Association, just after a good revival and a large ingathering. L. Andress was then pastor and the church reported 66 members; the same pastor the next year. In 1861 L. R. Jayne is pastor. In that year (1861) Elder Jesse Hartwell entered into rest.

In the summer of 1857 the interior of the church building was remodelled and improved. The high box pulpit and the same style of pews, with doors, were replaced by what was then "modern" pews and pulpit. That summer four persons were baptized and the church entered into the spirit of working with great earnestness, which continued for years after-



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wards. In the winter of 1857-58 the church was greatly revived and strengthened and 32 added to its number. The new converts were trained to be active Christians.

From 1862 to 1865 Lucius Andress is again pastor. Then M. Roberts, one year; then C. R. Richmond, 1867 to 1870. Fifteen received by baptism in 1869. 1870. Silas B. Webster is now pastor and so continues until 1876.

In 1870 a new house of worship in a new location is decided upon. This resulted in removing from the South Ridge to the present location and building here a house which cost, with lot and furnishing complete, \$7,500. It was dedicated February 16, 1871. During this period there were several interesting works of grace which added valuable members. At one time (in 1874) there were 80 members.

J. A. Davis is pastor from 1877 to 1880, in which time the membership increased from 71 to 81.

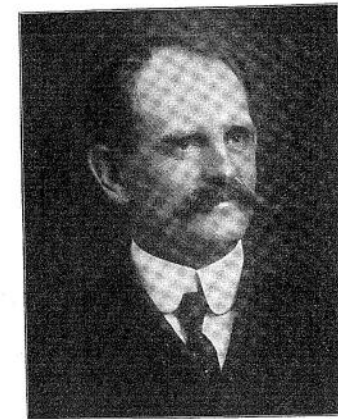
J. H. Smith comes next, in 1881, and labors until March, 1884, leaving the church with 92 members.

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O. M. Merrick follows, October 1, 1884. He continues until March, 1891. During this period the church observed its 50th anniversary. In 1888 a revival was enjoyed which added ten converts by baptism and brought the number of members up to an even 100. That number was reached only one other year and has not been exceeded in the history of the church. Frank Dann was pastor from August 16, 1891, to July, 1895. A few additions were made each year. The number was 94 at the close of his term.

W. A. Rupert became pastor about September 1, 1895, and served until September, 1897. Total, that year, 94. In 1898, when Isaac N. Carman was pastor, the membership again reached one hundred (in 1898), but was four less when he left at the close of the next year. Arthur St. Clair Sloan was pastor in 1900 and 1901. B. H. Payne, from 1902 to 1905. At



REV. A. E. HAYES.

the close of 1904 there were only 75 members, which is the smallest number since 1877. The next year it was 86.

A. E. Hayes became pastor in 1906. The notable work of improvements on the house of worship in progress since that year do not come within the period which these sketches are planned to cover. The Centennial Historian will tell about that.

#### RICHMOND.

(This outline is gathered for the most part from a sketch prepared by James Heath, and published in the Association minutes for 1880.)

Elder Eleazar Heath and wife, with their eleven children (five of whom were married), emigrated from Tully, N. Y., into the north part of Andover township, Ohio, where they arrived October 6, 1835. This section was almost an unbroken wilderness at that time. Without delay he called his children and a few neighbors together on the Sabbath to worship and hear the Word of God. February 17, 1836, a meeting was held in his new

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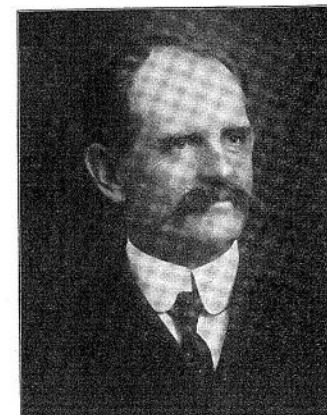
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Elder Eleazar Heath and wife, with their eleven children (five of whom were married), emigrated from Tully, N. Y., into the north part of Andover township, Ohio, where they arrived October 6, 1835. This section was almost an unbroken wilderness at that time. Without delay he called his children and a few neighbors together on the Sabbath to worship and hear the Word of God. February 17, 1836, a meeting was held in his new



log dwelling house, where a "Conference" was formed preparatory to the organization of a Baptist Church. Four persons were present who had letters. Three others were received for baptism. On subsequent occasions others were received by baptism or by letter.

August 25, 1836, a church was organized and recognized by a council consisting of members of the church in Williamsfield. Elder Gideon Dodge was moderator. The constituent members were: Eleazar Heath, Phyletus Heath, Wm. H. Heath, Albert Heath, Patience Heath, Lydia Heath, Timothy Caldwell, Emily Caldwell, Sally Caldwell, Marinda Rider, Emeline Smith, Fidela Cook, Rhoda Ann Belden, Sarah Pike and Emily Bennett.

This church was organized as "The First Baptist Church of Andover." As such it was received into the Grand River Association in September, 1836. From the beginning some services had been held in Richmond in private dwelling houses, schoolhouses or occasionally in a barn, until about the year 1846, when the morning services began to be held in the unfinished schoolhouse in Richmond and the evening service in the schoolhouse in Andover. September 23, 1848, the services were established in the present location and the name was changed to First Baptist Church of Richmond.

In giving an outline of pastorates it is somewhat difficult to distinguish between pastors and temporary supplies. But here follows, as nearly as it can be made out, dates, names of pastors or supplies, and baptisms.

From August, 1836, until some time in 1838, Eleazar Heath was pastor. In this time, including those baptized before the church was organized, there were 13 baptisms. The total membership was now 24.

From some time in 1838 Gilead Dodge served one year.

From June, 1839, Michael W. Webster, to June, 1842, two years, serving only one-half of the time.

1842 to 1846, P. S. Richards was pastor, and baptized five converts.

Then Joshua Woodworth was pastor nearly two years, during which time the location of the church was moved to its present site and the name changed. He baptized three converts.

In the early part of 1850 E. T. Woodworth, a licentiate, supplied, and one convert was baptized by Elder Heath.

From April, 1850, Robert Turner was pastor until September, 1852. He baptized 13.

Eleazar Heath was either pastor or supply in 1852 and 1853, and baptized two converts.

For five years, May, 1853, to May, 1858, E. W. Hall was pastor, and baptized 27.

September, 1858, to November, 1859, the supply was John Stantliff, a licentiate, and during this time Elder Heath baptized seven converts.

For one year from January 2, 1860, N. Crandall was pastor.

The next year, April to April, Truman Hendrix; then E. Heath again; then S. D. Ross for one year. About this time there were 16 baptisms. And now E. Heath again from November, 1864, to June, 1866, in which time he baptized two. For three months E. Mills; and after him E. Heath for seven months, until April, 1867. Two more baptisms.

From April, 1868, to April, 1869, W. P. England was the pastor and baptized eight.

L. R. Jayne was pastor from the spring of 1868 to January, 1870.

For nearly two years, no pastor.

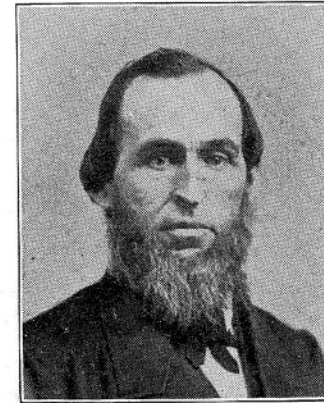
From September, 1872, to September, 1876, George E. Hatch, pastor, baptized four converts. Then T. G. Lamb supplied for two months.

C. R. Richmond was pastor for two years from April, 1877, and baptized three.

M. N. Smith served seven months.

E. M. Alden was in the first year of his pastorate when Mr. Heath prepared the historical sketch from which the foregoing is quoted.

For seven years E. M. Alden was the pastor, making the longest term in the history of the church. He baptized a number of converts; but from deaths and removals the numbers which had years before begun to decline, continued to do so. In 1863 the highest number (76) was reached.



REV. E. M. ALDEN.

When Elder Alden came it was 38 and when his work closed, 26. He departed this life in a good old age, September 12, 1887.

From this time onward the Richmond Church shared the labors of the pastor at Cherry Valley, Andover or Dorset.

J. E. Oates served one year and baptized five converts; R. R. Prentice two years and baptized one. During his time the parsonage was repaired. In 1892 and 1893, W. L. Anderson was pastor and there were thirteen additions, seven of them by baptism. A baptistry was placed in the house this year.

John McVey was pastor for a few months in 1894, and Pastors Craig, of Conneaut, and Griffith, of Cherry Valley, assisted in a series of meetings in which there were 12 additions, 8 of them by baptism; and the membership was brought up to 50. Eight more were added the next year, four of them by baptism, under the labors of C. W. Rockwell, who left the church with 54 members.

John S. Gough followed in 1897 and seven were added by letter and one by baptism; but losses, more than to correspond, reduced the total to 50.

F. C. Wright serves for two years; then James Porterfield for two years

and W. M. Hart about the same time, until the close of 1904, when the membership is 30.

The next year, B. A. Sherwin, pastor, and 29 members. C. W. Palmer, pastor, in 1906; six additions, three of them by baptism. Total membership, 34.

The following from Mr. Heath's history shows the characteristics of this church up to 1880, and it is presumed that it is the same to this day.

"From the beginning this church has been in favor of Sunday Schools, and missions. It has also been outspoken and openly opposed to intemperance, slavery and secret societies. Every male member that the government would accept was in the army during the civil war, two of whom never returned."

#### SHEFFIELD.

A history of the Sheffield Baptist Church, written by Rev. E. Dibell, was published in the Ashtabula minutes for 1881. The following outlines up to that date are compiled from that paper.

May 8, 1835, a few Baptists of Sheffield, members of the Kingsville Church, met for consultation. Elder Jacob Bailey presided. They adopted Articles of Faith and appointed a committee to ask the Kingsville Church for consent to the formation of a new church and for letters accordingly. The consent and letters were granted.

A council, consisting of delegates from Kingsville, Jefferson and Conneaut, met July 6; Elder Asa Jacobs presided; P. S. Richards preached the sermon.

The church was organized with eleven members, viz: David Wood, Jr., Erastus Grenow, E. L. Allen, Ruel Stanton, Phineas Cole, W. M. Shepard, Jemima Wood, Dorathy Allen, Betsy Stanton, Eliza Cole, Lucy Shepard.



REV. EDWIN DIBELL.

Early in 1836 Edmund Richmond moved into the place and was invited to take charge of the church. He held this position, with the exception of two years following the fall of 1840, until his death, in January, 1861. At times, however, his support being small, he supplied other churches. In 1838, his son, C. R. Richmond, having moved into Sheffield, was invited to preach as there was opportunity; and again in 1856 he was invited to preach half of the time, alternating with his father, then feeble with age—an arrangement that was carried out for some years.

Beginning in the spring of 1861 Elders Babcock and Crandall each of them preached to the church for a year.

From the spring of 1864 until 1881 Elder E. Dibell was pastor with the exception of a year or two. In that interval William Cormack served for one year. Other preachers supplied occasionally.

\*Born in Kingsville, 1820; grandson of John Dibell Sr.; Student in Hamilton, N. Y.; graduated from Brown University 1849; ordained in Gardner Me. 1851.

In the latter part of 1842, and extending far into 1848, there was a season of special interest. Mr. Williams, a young man, afterwards pastor in Ashtabula, labored in this revival. There was no meeting house in the place, but the homes of the people, of all denominations, were freely thrown open for meetings as occasion demanded. William Ward, afterwards missionary to Assam, confessed Christ in this revival.

In 1843 the meeting house was built. Though small, it was a large undertaking for the church and community.

The years 1846, 1849, 1852, and 1856 were marked by more than usual interest. The whole number received into the church up to 1881 was about seventy. The dismissals by letter have been numerous in proportion to the membership. Sheffield seems to have been a good place to start from for regions beyond.

The ordination of William Ward in 1850, who was under appointment as a missionary to Assam, marks a red letter day in the history of the Sheffield Baptist Church. The charge was made by the aged minister who baptized him, Elder Edmund Richmond. The sermon was by J. B. Sackett; Lucius Andress presided; there were present, Blake, Bloomer, Barnes, Booth, Dayfoot, Weatherby, J. B. Dibell.

There was another day of no less interest, when the missionary, returning from his far off sowing, and "bringing his sheaves with him," meets the people, whom he had left a score of years before, in the little church on the Sabbath for the last time.

E. Dibell, who had served as pastor most all the time from 1864 until 1881, continued to be the only pastor the church had until it ceased to be represented in the annual meetings of the Association, which was in 1892 or thereabouts. He preached one Sabbath in the month and for a long time attended the midweek prayer meeting, although he lived at some distance. Only in three years did the membership exceed the number of fifteen.

In 1888 meetings were held at Griggs' Corners. There were nine additions, four of them by baptism. Total number reported that year, 20. The next year the number was 18; the next year, 17. In 1891, four were taken away by death. Only six members besides the pastor were able to attend services.

The Baptist Church in Sheffield was, through its whole history, small and weak. But, like many others of the "little flocks," it has done a goodly service for the Master, and has laid up a crown of glory which the Master will award it in that day.

#### THOMPSON.

The Thompson Church of this day regards 1850 as the date of its organization.

But, for the history of the Baptist cause in Thompson, we must go back certainly to a date 21 years earlier. In 1830 a "Thompson and Le Roy" Church asked admission to the Grand River Association, but was at that time refused. The Association minutes for 1831 are not at hand. In 1830 the Thompson and Le Roy Church was received with 26 members. This church was accustomed to report its birth year as 1829. In 1834 it reports 63 members. That year it is given permission, with several other churches, to form the Geauga Association. In 1836 it reports to that Association, a total of 37 members. The same year the "Le Roy" Church reports 28 members. The next year "Thompson" reports 34 members, and

"Le Roy," 28. Both names continue to appear in the minutes of the Geauga Association until 1848. But, in the last two or three years of that period, "no information" is added. We may therefore conclude that about that time both churches ceased to exist.

In 1850 a Thompson Church, with 23 members, was received into the Geauga Association. Rev. Frank Dann, the present pastor of this church, has gathered the following concerning its beginnings:

"There was a company of Baptists and friends which had been meeting in a schoolhouse, at Bostwick's Corners. Elder Philip Lockwood had been preaching to them for some time, when, on February 7, 1850, a meeting was called and it was decided to call a council for the purpose of organizing and recognizing a Baptist Church. The council met February 21st following. There were present representatives of the churches at Chardon, Painesville and North Perry. The church was admitted to the Association with 24 members. For some years the work flourished and was full of promise. A short time after the organization a church building was erected, and, for a considerable time, the congregations completely filled it. Trials and losses brought weakness, but those remaining to "hold the Fort" were tried and true.

The Association records of the Geauga Association with which the church united the same year of its organization, show 28 members in 1851 and indicate that J. M. Booth was pastor. But for the next five years Philip Lockwood served and during that time the membership increased to 54, five converts having been added by baptism in 1856, and the same number in other ways. The name of James Clark is given as pastor in 1858, in which year four baptisms are reported. Philip Lockwood is again pastor in 1859 and 1860, and the total goes down to 34, without any explanation being made of the losses.

M. Roberts is pastor in 1861, the year the Geauga Association is dissolved. He is also pastor in 1864, the year the church is received into the Ashtabula Association. It now reports 28 members, the same as in 1851. Two converts were added by baptism in 1865.



\*REV. F. DANN.

In 1866, C. S. Thomas is pastor; and also in 1867, when there were 9 additions, 6 of them by baptism. He leaves the church with 45 members. S. Taylor then serves two years; L. C. Warringer, one year; and L. R. Jayne three years. In 1871, 46 members; in 1874, thirty-six.

Isaiah Rider becomes pastor in 1875. That year pruning reduced the numbers to 29. In 1877, while he is still pastor, occurred the largest ingathering in the history of the church. Sixteen converts were added by baptism and three in other ways; and 47 members are reported that year.

M. Roberts is a second time pastor, 1873-1880. Then E. F. Foshay serves one year. In 1882 no preaching. M. W. Foshay one year. Volney Powell comes next for two short terms with Frank Young as summer supply between.

\*Pastor of Perry 1891-95; Now pastor of Footville and Thompson Churches.

In 1866 several pastors of other Baptist Churches joined in a series of meetings. An encouraging revival was enjoyed and eight additions were made to the church. But the same year seven were dismissed by letter and so numbers were not greatly increased. In 1887, while G. L. Stevens was pastor, seven names were erased from the roll. T. B. Crosse was pastor part of the time during 1888 and 1889. J. M. Criswell is reported as "supply" in 1890 and 1891. In 1893 "no preaching" service, but the Sabbath School was sustained all the time.

The total reported in 1894 is the same as in 1851 and 1864.

The next four years, 1894-1897, the church had an experience which it had not before had in its whole history. New converts were added by baptism each year of the four successive years. There were not many in all, but in proportion to the numbers already in the church, the increase was no less than the average with the churches. In these years, John L. Cook, Frank Young and C. W. Rockwell successively served as pastors, several different parties acting as supplies between pastorates.

From early in 1898 until 1904, the church had no regular pastor, but maintained service nearly all the time, being supplied sometimes by students, and sometimes by ministers of another denomination. Then J. B. Wakem served in a pastorate of about one year. In 1905, no pastor. In 1902 a union meeting of days held in the Baptist house resulted in a number of conversions, and three of the converts united with the Baptist Church.

In 1906, an arrangement was made by which Rev. Frank Dann serves this church, in connection with the Footville church, giving to the two churches one-half of his time.

For the last five years the membership has remained twenty-nine.

It should be added that for the larger part of its history the Thompson Church has had only part of the services of a pastor, while some neighboring church has shared in his labors.



## NOTES ABOUT CHURCHES.

which have, at any time, been members of the Grand River or Ashtabula Association.

ANDOVER, Ashtabula county. Received 1836. Afterwards, Richmond. See History, page 65.

ANDOVER (West). See Williamsfield.

ANDOVER (Village). Recognized April, 1891. See History of the Association, page 15. No report since 1899.

ASHTABULA, Ashtabula county. See History, page 36.

AUBURN, Geauga county. Received ———. Dropped 1830. Later in the Geauga Association. Long since extinct.

AURORA, Portage county. Received 1821. Dropped 1831. Later in the Portage Association. Now extinct.

BAINBRIDGE, ——— county. Received ———. Dropped 1830.

BATH, Summit county. Reports 17 members in 1820. No subsequent information.

BAZETTA, Trumbull county. On the roll in 1830 with 28 members. J. Woodworth, pastor. No further information.

BLACK RIVER, Lorain county. Received 1821. In Huron Association, 1822-1829. Long ago extinct. The Lorain church was organized on the same field in 1892.

BLOOMFIELD, Pa. Received 1820. No further information.

BRACEVILLE, Trumbull county. Organized 1831. On the roll with 12 members, 1831. No further information.

BROWNHELM, Lorain county. Reported 28 members in 1820. Afterwards in Huron and, still later, in the Lorain Association. 72 members in 1841. No report after 1854.

CHARDON, Geauga county. Constituent member of the Grand River Association, 1817. Dropped in 1830, having been captured by the Campbellites. Received again (or, probably, another Chardon Church) in 1832. Dismissed in 1834 to join the Geauga Association. Now in the Cleveland Association.

CHERRY VALLEY, Ashtabula county. See History, page 39.

COLEBROOK, Ashtabula county. See History, page 42.

CONNEAUT, Ashtabula county. See History, page 44.

DENMARK, Ashtabula county. Received some time between 1821 and 1830. In 1832 reports 24 members. In 1835, 12 baptisms. Dropped, 1858.

DORSET, Ashtabula county. See History, page 46.

ELDRIDGE, Huron county. Reports 55 members in 1820. In Huron Association, 1822-1831. No later information.

EUCLID, Cuyahoga county. Received, 1822, with 42 members, Azariah Hanks, pastor. In the Huron Association, 1822-1825. Later in the Grand River until 1833, then dismissed to join the Rocky River (now Cleveland). Now a member of that Association.

FOOTVILLE, Ashtabula county. Received, 1898. See History, page 48.

GENEVA, Ashtabula county. Constituent member, 1817. See History, page 48.

GEORGETOWN, Pa. Received, 1836. Dismissed, 1839, to join French Creek Association.

HARPERSFIELD, Ashtabula county. Applied for admission in 1821, but was not received. Name first appears on the roll in 1835, reporting 30 members. In 1836 reports 12 baptisms and 44 members. Later as high as 53 members. In 1846 only 23. In 1848, dropped. In 1849 Elders Elliot and Dodge were appointed by the Association "to give certificates of membership to the members, and to dispose of the property for the benefit of the denomination agreeably to the wishes of Father Davis."

HUNTSBURG, Geauga county. On the roll in 1820 with 15 members. In 1830 dropped on account of Campbellism.

HURON, Huron county. On the roll with 25 members in 1820. No later report.

JEFFERSON, Ashtabula county. Constituent member. See History, page 52.

KINGSVILLE, Ashtabula county. Constituent member, 1817. See History, page 57.

KIRTLAND, Lake county. On the roll, 1830, with 24 members. In 1834 dismissed to join the Geauga Association. In 1872 received again into this Association with 14 members. The name disappears from the roll in 1888.

LEBANON. On the roll in 1820. Joshua Woodworth, pastor, with 35 members. No information after 1821.

LEROY. See Thompson and Leroy.

MADISON, Lake county. Constituent member. See History, page 59.

MANTUA, Portage county. Received, 1830, with 13 members. In 1833 dismissed to join the Portage Association. In 1852, 31 baptisms. In 1853 reports as the "Mantua and Hiram" Church, with 82 members. Later it is again the Mantua Church. Continued to report to the Portage Association until that body disbanded in 1869. That year it reported 30 members. No later report.

MECCA, Trumbull county. Reported 36 members in 1832. Afterwards in the Trumbull Association until 1881.

MENTOR, Lake county. "Mentor and Madison" is named as one church in the organization of the Grand River Association. In the roll for 1821 "Painesville and Mentor" is enrolled as one church. Later there was, in the Geauga Association, a "Mentor and Willoughby Plains" Church. This church was captured by the Campbellites.

NELSON, Portage county. Reported in 1830 with 22 members. Organized in 1808. Later this church became the Garrettsville Church and is now, as it has been for many years, a member of the Trumbull Association.

NEWBURY, Geauga county. Organized in 1830. Received into this Association the same year, with 8 members. In 1834 it united with the Geauga Association and there continued until that Association disbanded in 1861. No later information.

NEW LYME, Ashtabula county. On the roll in 1830 with 19 members. Not represented in 1856 or later. At last report, 26 members.

ORWELL, Ashtabula county. Received, 1840, with 28 members. No increase until 1853, when 31 members are reported. But it is dropped in 1854.

PAINESVILLE, Lake county. The name of this church appears only

once in such minutes as are in possession of the compiler of these notes, and then in 1821 in connection with Mentor. But minutes for 1822-1829 are not at hand. Now in the Cleveland Association.

PARKMAN, Geauga county. On the roll in 1830 with 19 members. Dismissed in 1834 to form the Geauga Association. It continued to report to that body until 1839.

PENN LINE, Ashtabula county. Organized, 1838. Last report, 27 members, in 1844.

PERRY, Lake county. See History, page —.

PHIELPS, Ashtabula county. See History of Colebrook Church, page 42.

PIERPONT, Ashtabula county. Received with 11 members in 1837. Had 27 members in 1852; 38 in 1853. No report after 1855.

RICHMOND, Ashtabula county. See page 65.

ROME, Ashtabula county. Organized, 1829. Received, 1830, with 22 members. Had 68 members in 1834. No report in 1853. In 1855 only 11 members. Dropped in 1858.

ROYALTON, Cuyahoga county. On the roll in 1820, with 25 members. Now in the Cleveland Association.

SHEFFIELD, Ashtabula county. See History, page 68.

SOUTHINGTON, Trumbull county. Received some time before 1821. In 1821 dismissed to join the Mahoning Association. Later in the Trumbull Association. Now extinct.

SOUTHINGTON and FARMINGTON, Trumbull county. Received in 1832 with 20 members. Not on the roll after 1834.

THOMPSON, Geauga county. See History, page 69.

THOMPSON and LEROY. Received in 1832. Dismissed in 1834.

TRUMBULL, Ashtabula county. Received in 1842, with 14 members. In 1845, 27 members; 32 in 1854; 11 in 1856. No report after 1857.

TWINSBURG, Summit county. Received in 1832. Later in the Portage Association. Still later in the Cleveland. Extinct since 1894.

VERNON, Trumbull county. Received in 1837. Dismissed to join Trumbull Association in 1840. For many years extinct.

WATERFORD, Pa. On the roll with 41 members in 1820. In 1821, 41 members. Not in 1830 or thereafter.

WAYNE, Ashtabula county. On the roll with 17 members in 1821, with a "Female Society" that received the "thanks of the Association for a liberal contribution to missions." No later report.

WEST SPRINGFIELD, Pa. Organized in 1821. Received into this Association in 1888 with 77 members. Remained until 1893, then returned to French Creek Association.

WILLIAMSFIELD, Ashtabula county. Received in 1832 with 24 members. A few years later had 45 members. In 1845, no report.

WILLIAMSFIELD and ANDOVER. Received in 1852, with 41 members. Called "Williamsfield," 1857. Called "West Andover" in 1859. "Andover and Williamsfield" in 1864, reporting 33 members. In 1868 a little reviving and 12 baptisms, and 52 members. No report in 1876. In 1877, 23 members. No report after 1877.

WINDSOR, Ashtabula county. Received in 1844 with 12 members. Reports only for two or three years and then is heard of no more.

## SUPPLEMENTARY ABOUT THE LEADERS.

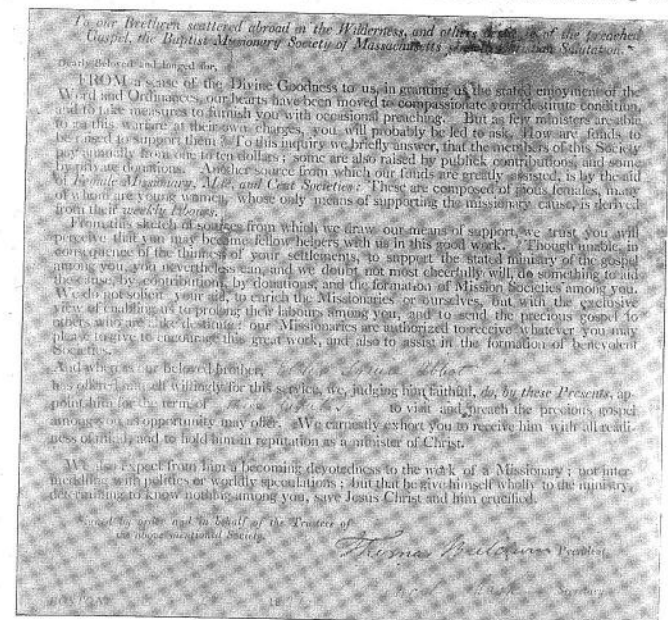
ELDER SQUIRE ABBOTT.

Mrs. Ella C. Waugh.

Squire Abbott was born in Brookfield, Mass., in the year 1770. He removed to New York State at an early date, and was married in 1880 to Anna Spafford Bliss, a woman of noble character and strong religious convictions.

He was, at that time, a licensed minister of the Baptist faith, although his environment was and always had been, Pseudo-baptistic. He had never seen an immersion until his own. He said "reading the Bible made him a Baptist."

He baptized the first person ever immersed in Auburn, N. Y. Four of his nephews became Baptist ministers. He was employed for a long term



## COMMISSION OF ELD. SQUIRE ABBOTT.

of years by the Baptist Missionary Society of Massachusetts, and a commission dated November 28, 1821, and signed by Thomas Baldwin and Daniel Sharp, yellow with age, is now a cherished possession of his granddaughter, Mrs. Charles Bates, of Ashtabula Association.

In 1818 he removed from New York State to Ohio, where he became the second pastor of the Kingsville Baptist Church, thence he was sent by the Board to Lorain Co. as a missionary "to our Brethren scattered abroad in the Wilderness." He located at Henrietta Hill, Lorain Co.,

where he was the first settled minister. For over fifty years he continued in this service.

Elder Abbott had the reputation of being an able preacher. Elder Lucius Andress said of a sermon he preached at an Association Meeting in Fairfield, Ohio, "It was the most spiritual missionary sermon I ever heard."

ELDER JESSE HARTWELL.

Mrs. Sarah A. Salkeld.

The organization of the Perry Baptist Church was preceded by nine years of Sunday School and missionary work by Jesse Hartwell and his helpers.

This Jesse Hartwell was a man of unique Christian character, a thorough student of the Bible from Genesis to Revelation. He had strong convictions, noble temperance and anti-slavery principles, long before such sentiments were popular. He was unselfish, generous and hospitable to a rare degree. His mental faculties were unusual; a rapid, distinct speaker, expressing his thoughts forcibly in clear, graceful language.

He was born in Massachusetts in 1770. Converted and baptized when 17 years of age, against the tearful remonstrances and earnest pleadings of his mother, who begged him "not to disgrace himself and his family." His only reply was, "Mother, you gave me a Baptist Bible."

At 18 he began preaching the Gospel, which he continued to do for 70 years. He preached a sermon on his 89th birthday, and several others afterward, before his death, which took place November 21, 1860.

He was a voluntary pioneer missionary for several years; and before coming to Ohio he made five missionary tours, four in New York in 1803 and 1805, and one in Canada later.

He was sent out by the "Massachusetts Baptist Missionary Society" in 1815, to Ohio, then "the far West." He made three tours through Northern Pennsylvania and Ohio, on horseback, when it was a wilderness with settlements few and far between. He baptized the first convert baptized on the Western Reserve. His second tour was nine months long in which he traveled 1771 miles, preached 292 times, baptized 16 persons, attended four councils to organize churches and twenty ordinations.

In 1827, Elder Hartwell moved his family to Perry township, Lake county, where he had bought land, and built a house. This was the first house raised in Perry township, where whiskey was not passed around. He furnished hot coffee instead.

#### ABOUT SOME OF THE EARLIER PASTORS OF THE KINGSVILLE CHURCH.

Rev. Edwin Dibell.

BENJAMIN BARNES was ordained June 19, 1814, and remained pastor until 1819.

SQUIRE ABBOTT. 1820-1825.

JACOB BAILEY. 1825-1835. He was better educated than Baptist ministers generally were at that day, though not a graduate of a college; was a superior teacher; had real ability; knew, as few did, what he believed and disbelieved.

PAUL S. RICHARDS. 1835-1837. He was born in Vermont. An early student of Hamilton Institute; a good preacher, but did his best work in the pulpit.

PELATIAH W. MILLS. 1837-1841. He had taken a short course at Hamilton; possessed the finest qualities of Christian manhood; much weight of character. A thorough course of study would have placed him in the first rank of the ministry.

JOHN BUELL SACKETT. 1841-1849. Had taken a short course at Hamilton; possessed a genial, social nature that fitted him for pastoral work. Afterwards well known and highly honored over the state as Secretary of the Ohio Baptist Convention.

PETER C. DAYFOOT. 1850-1852. A graduate from full course at Hamilton.

J. W. WEATHERBY. 1853-1855. A native of Fabius, N. Y. Had short course at Hamilton; several valuable additions in his pastorate.

GEORGE E. HATCH. 1855-1864. Entered Hamilton, but did not complete the course. His pastorate was marked by quietness and frequent additions.

SAMUEL W. HOUGH. 1864-1876. Began the regular course at Hamilton but did not complete it; a man of a genial temper; served the church longer than any other pastor.

D. J. WILLIAM. 1876-1878. A native of Wales. After coming to America studied at Crozer Theological Seminary. Lacked a ready command of English.

J. H. DUDLEY. 178-1881. A graduate of Rochester's full college and theological course; labored with much zeal; a considerable number of additions.

#### "PRESENT CONDITION AND THE PROSPECT."

Rev. Lyman R. Mears.

I have no desire to speak at length. Our present condition has already been quite fully declared. Our interest in these sessions is in the historians. Their message is gathered from the records of the past and lies in the realm of facts. We do well to give heed, for the light of the past is best interpreter of the present and guide for the future. It behooves the prophet to be brief. His message is his own. Every seer has his vision. Only time can reveal our loyalty to, or divergence from, the way marked out. It is in my heart rather to express my hope for the Association in the coming years, than to forecast the way of its progress from the sketches given up of its honored and even illustrious history.

All our churches, but one, have pastors. They differ in type, but all are men of training, prayer, and loyalty to the truth.

Essentially the same gospel which the fathers preached is yet the burden of every pulpit. Our membership, true to early traditions, gives no encouragement to sensationalism in the pulpit. The salaries paid, while always enough, have never tempted men of over-much genius, of startling originality, or revolutionary methods.



Our field is wide. Around every church lies large territory unoccupied by Baptists, and much by no evangelical churches. Spiritualism, indifference, skepticism and many errors are rife. More missionary work is imperative, yet only a few feel that they dare to attempt work outside the parish.

Our pastorates are briefer than they ought to be. Climatic and other conditions are unfavorable. We need closer bonds of union, a larger acquaintance among the laity of the churches—and more aggressive cooperation of the men among our members. A monthly report given through an Associational paper, or, better, the "Journal and Messenger," would be helpful. The Journal would be a better newspaper, subscribers could be more easily secured, and we would all do better work, at least would do something, if such report was expected. We must enlist men. To this end we must overcome the necessity and break up the habit of preaching so largely to women. The message of the pulpit will be full of masculine strength if the pews are full of men. We want men who are thoughtful for the Kingdom and prominent in our counsels. Among special needs I would urge:

1. The cultivation of more doctrinal accuracy. The trend of the times is all against it. But we do not take our keynote from the times. The trellis produces no grapes, but small vintage is there where the vines lie in tangled mass on the ground. Baptist doctrine must ever be the foundation of denominational life.

2. The cultivation of more missionary activity. The word missionary, now lost from our name, must never be from our life. Definite knowledge must be given; patient training follow. It is possible to be ignorant of our country—as well as of Africa. People pray for the salvation of the world long before they do anything to bring it about, yet praying people are teachable people.

3. The cultivation of a spirit of devotion and a holier life. In our zeal for the activities of Christian service we are neglecting the prayerful, the meditative, the personal spiritual life. Our great societies inspire the pastors by reports and appeals. They send men to our churches to urge us to give, and tell us where, and how, how much and what for. We need them. But none come to say, brethren, let us reason together. Do you read your Bible? Do you pray daily? Do you "take time to be holy?" Is Christ being formed in you, the hope of glory? Are you giving yourselves to Him?

Might the following be found of value:

Every member to read the New Testament through at least once every year.

Build up the family altars that are fallen down. Devote a definite part of income to the Lord.

Have a day of prayer in every church—the same or successive days throughout the Association. If possible, a few days with one or more of our great Bible teachers. A good Baptist paper in every home, and a study class at least once every week in every church.

A matter of even more importance is our relation to the ordinances. People are failing to unite with our churches because they are not willing to be baptized. We have won the citadel so far as argument and lexicons

are concerned, yet opposition continues. I believe but one thing will ever persuade people to be buried in baptism. When we can produce life so changed, renewed, guided and made radiant by the Holy Spirit that everybody can see that it means nothing less than life from the dead, the symbol will not be too strong. Until that time it is felt to be too difficult, too serious and of too deep import to set forth such change in character as we are manifesting. Less argument and more life is what we need. Next to this I would urge the appeal to the will. Christianity has won in the realm of intelligence and of emotion and so have Baptist principles. We need now as never before to learn how to persuade men to use their wills and to serve God with something more than their love and their intelligence, even with their might. Lastly, let us consider whether we ought not, as did our fathers, earnestly pray for and diligently seek out young men for the Christian ministry. No matter about the spirit of the times. God will always want men to preach. The churches can do no wiser thing than to honor their ministry and see to it that lack of true devotion to them shall ever degrade the quality or diminish the supply of young men offering themselves to the unalterably laborious, yet blessed, work of the ministry, the highest office and honor to which God has ever called men on the earth. Whatever the future may bring forth it is our earnest desire to-day that we of the present may prove worthy of our high privileges and so fulfill our ministry in pulpit and pew as to connect an illustrious past with a spiritually resplendent future.

#### LIST OF PASTORS WHO HAVE SERVED IN THE ASHTABULA (OR GRAND RIVER) ASSOCIATION.

Note. 1. The names are given in the order in which they appear in successive minutes.

2. No minutes accessible for 1817-1819; 1823-1829.

#### FOR THE FIRST 25 YEARS.

Squire Abbott,  
James Detrick,  
Joshua Woodworth,  
Oliver Alford,  
Lemuel Graham,  
Cyrus Call,  
Henry Hudson,  
Azariah Hanks,  
Silas Barnes,  
Samuel Churchhill,  
Caleb Green,  
A. C. Manley,  
E. F. Goodrich,  
Asahel Chapin,  
Paul S. Richards,  
Asa Jacobs,

Sidney S. Carter,  
John Woodworth,  
Eleazar Heath,  
Joy Handy,  
Wm. B. Curtis,  
Wm. Collins,  
Micajah Fairfield,  
Baruch Beckwith,  
Silas Tucker,  
Warner Goodale,  
Joseph Call,  
Jacob Bailey,  
T. B. Stephenson,  
Jesse Hartwell,  
Phillip Lockwood,  
Asahel S. Jones,

Edmund Richmond,  
Edward Welsh,  
Amasa Clark,  
Rufus Rider,  
Josiah Hungerford, Jr.,  
Benjamin St. John,  
Gilead Dodge,  
Judah L. Richmond,  
Peletiah W. Mills,  
Charles Morton,  
Benjamin Oviatt,  
Michael S. Webster,  
William Newman,  
William Sumner,  
Haskell.

## LIST OF PASTORS.

## FOR THE SECOND 25 YEARS.

John Buell Sackett,  
J. N. Booth,  
Adrian Foote,  
B. S. Knapp,  
L. Dunham,  
J. W. Weatherby,  
L. Whitney,  
E. Babcock,  
I. Bloomer,  
Lucius Andress,  
M. Roberts,  
E. W. Hall,  
P. P. Kennedy,  
S. Rouse,  
G. E. Hatch,  
J. L. Smith,  
D. Beecher,  
E. Hunting,

T. G. Lamb,  
J. De Bois,  
T. Hendricks,  
M. Barnes,  
S. D. Ross,  
E. Dibbell,  
W. H. Hurlburt,  
William Cormac,  
W. P. England,  
C. R. Richmond,  
William Walden,  
A. W. Baker,  
Archibald Williams,  
J. M. Wade,  
S. Taylor,  
Joseph Elliott,  
George W. Fuller,  
Noah Barrell,

Frank Remington,  
B. Phelps,  
W. W. Devan,  
T. Potter,  
L. Ferguson,  
J. B. Allyn,  
N. Crandall,  
J. W. B. Clark,  
S. D. Bowker,  
E. C. Farley,  
L. R. Jayne,  
C. S. Thomas,  
L. F. Ames,  
Baynes,  
S. Hough,  
A. Lull,  
Increase Child.

## FOR THE THIRD 25 YEARS.

J. S. Van Alstine,  
Henry A. Delano,  
Silas B. Webster,  
Thos. Powell,  
A. S. Jones,  
J. B. Stone,  
Isaiah Rider,  
D. J. Williams,  
J. A. Davies,  
J. H. Dudley,  
M. N. Smith,  
J. Trowbridge,  
F. A. Brady,  
Charles J. Rose,  
E. F. Foshay,  
E. T. Fox,  
W. Ward Willis,  
M. W. Foshay,  
O. M. Merrick,

Jefferson Chambers,  
Spencer Fisher,  
J. E. Oates,  
John C. Ford,  
Ira D. Hall,  
Robert E. Hill,  
T. S. Griffiths,  
Frank Dann,  
M. H. Blakeman,  
Wm. Entwistle,  
L. C. Warriner,  
I. O. Fisher,  
Ferdinand C. Wright,  
John H. Gray,  
S. N. Westcott,  
C. H. Johnson,  
O. N. Fletcher,  
J. W. Martin,  
C. T. Morgan,

W. E. Feeman,  
J. R. Smith,  
J. R. Hall,  
J. H. Smith,  
Thos. Phillips,  
C. H. Woods,  
S. C. Cramblett,  
S. L. Gray,  
Volney Powell,  
Frank S. Lyon,  
G. L. Stevens,  
C. A. Raymond,  
J. S. Cleveland,  
T. B. Cross,  
R. R. Prentiss,  
H. H. Emmett,  
W. L. Anderson.

## FOR THE LAST 15 YEARS.

L. M. Protzman,  
John L. Cook,  
C. W. Rockwood,  
John McVey,  
John L. Ely,  
J. Sanford,  
W. K. Dennis,  
Isaac N. Carman,  
G. W. Hatch,  
C. M. Kessler,  
B. A. Sherwin,  
J. T. Porterfield,  
G. S. Daugherty,  
W. H. Demorest,

A. B. Howell,  
B. H. Payne,  
W. A. King,  
O. E. Hall,  
E. O. Jessup,  
Ernest Graves,  
C. W. Palmer,  
George Lord,  
W. H. Craig,  
Elmer L. Fargo,  
F. N. Phelps,  
Albert Ehrgott,  
W. A. Rupert,  
A. E. Hooper,

John S. Gough,  
A. R. Stark,  
Richard Pearse,  
Arthur St. Clair Sloan,  
E. Otheman Smith,  
W. T. Van Cleave,  
W. M. Hart,  
A. B. Whitney,  
Lyman R. Mears,  
B. G. Bowman,  
J. B. Wakem,  
C. H. Winter,  
A. E. Hayes.



REV. J. W. WEATHERBY.

Born, 1814. Died 1890.  
Pastor, Madison, Conneaut and Kingsville.



REV. JUDAH L. RICHMOND.

Born 1807, Died 1868.  
Pastor, Conneaut, Madison and Jefferson.



REV. GEORGE E. HATCH.

Born 1829, Died 1889.  
Pastor, Kingsville, Colebrook and Cherry Valley.



REV. E. C. FARLEY.

Born 1829, Died 1890.  
Pastor, Madison and Jefferson.

## HISTORICAL TABLE FOR THE ASHTABULA (1817-1864, GRAND RIVER) BAPTIST ASSOCIATION, 1817-1907.

Year.	Place of Meeting.	Moderator.	Clerk.	Annual Sermon.	Churches.	Baptisms.	Members.
1817	Geneva	Azariah Hanks	M. Webster	Azariah Hanks	5	160	
1818	Kingsville	B. Barnes	Azariah Hanks	Azariah Hanks	4	218	
1819	Madison	Azariah Hanks	John Dibbell	B. Barnes	16	462	
1820	Mentor	Rufus Freeman	"	Wm. Throop	19	670	
1821	Jefferson	Squier Abbott	"	Squier Abbott	23	737	
1822	Mentor	Rufus Freeman	"	Rufus Freeman	28	761	
1823	Ashtabula	"	E. Mills	Elisha Tucker	16	449	
1824	Chardon	Squier Abbott	B. Blish	Squier Abbott	14	428	
1825	Jefferson	T. Stevenson	W. B. Curtis	T. B. Stevenson	15	543	
1826	Kingsville	Jacob Bailey	John Dibbell	Elisha Tucker	16	665	
1827	Ashtabula	"	E. Mills	J. Handee	16	547	
1828	Perry	"	T. Whelpley	W. Collins	18	761	
1829	Kingsville	Philip Lockwood	John Dibbell	J. Winter	17	698	
1830	Euclid	Jesse Hartwell	Moses White	Jacob Bailey	15	587	
1831	Perry	Edm. Richmond	John Dibbell	Edm. Richmond	16	659	
1832	Jefferson	"	C. Champlin	H. B. Kenyon	23	674	
1833	Geneva	Jacob Bailey	W. Warriner	Ebenezer Loomis	24	687	
1834	New Lyme	"	C. Champlin	Asahel Chapin	19	1121	
1835	Ashtabula	"	Asahel Chapin	Benjamin St. John	13	723	
1836	Jefferson	"	J. L. Richmond	P. Richard	16	928	
1837	Madison	Chas. Morton	"	Chas. Morton	18	963	
1838	Kingsville	"	Saml. Whelpley	J. L. Richmond	18	1078	
1839	Conneaut	"	P. W. Mills	P. W. Mills	19	1192	
1840	New Lyme	Jacob Bailey	J. B. Sackett	B. Phelps	19	1026	
1841	Jefferson	"	P. W. Mills	Jacob Bailey	19	969	
1842	Kingsville	Sidney S. Carter	A. W. Baker	Sidney S. Carter	19	1015	
1843	Madison	J. B. Sackett	B. S. Knapp	J. B. Sackett	19	1185	
1844	Conneaut	"	"	Jacob Bailey	19	1111	
1845	Rome	"	"	A. Williams	18	1057	
1846	Ashtabula	Jos. Elliott	"	S. Taylor	18	982	
1847	Jefferson	"	J. W. Weatherby	L. Whitney	16	1015	
1848	Geneva	J. B. Sackett	"	J. B. Sackett	16	955	
1849	Kingsville	Jos. Elliott	"	L. Andress	15	959	
1850	Cherry Valley	J. W. Weatherby	P. C. Dayfoot	J. W. Weatherby	16	921	
1851	Colebrook	"	"	P. C. Dayfoot	16	1027	
1852	Madison	P. W. Mills	Geo. W. Fuller	Noah Barrell	17	1133	
1853	Conneaut	J. W. Weatherby	"	Geo. W. Fuller	17	1121	
1854	Jefferson	P. W. Mills	"	L. Andress	16	1078	
1855	Sheffield	"	J. W. Weatherby	B. Phelps	16	1004	
1856	Richmond	"	C. R. Richmond	L. Rathbun	15	924	
1857	Kingsville	"	"	E. W. Hall	14	872	
1858	Colebrook	L. Andress	G. E. Hatch	L. Andress	14	861	
1859	Geneva	"	"	G. E. Hatch	12	979	
1860	Ashtabula	"	"	S. D. Bowker	12	882	
1861	Jefferson	Chas. Morton	"	L. Andress	12	896	
1862	Andover	L. Andress	"	M. Barnes	12	902	
1863	Perry	Chas. Morton	L. F. Ames	C. Thomas	12	906	
1864	Conneaut	L. Andress	"	Chas. Morton	13	939	
1865	Madison	Chas. Morton	E. C. Farley	R. C. Farley	14	911	
1866	Kingsville	L. Andress	E. H. Hurlbutt	B. Stone	14	909	
1867	Jefferson	L. R. Jayne	"	S. Hough	14	965	
1868	Richmond	S. Hough	M. Roberts	I. Child	14	1068	
1869	Ashtabula	"	C. R. Richmond	L. R. Jayne	13	1043	
1870	Cherry Valley	M. Roberts	"	M. Roberts	13	1035	
1871	Geneva	L. Andress	"	S. B. Webster	13	1044	
1872	Perry	"	Thos. Powell	G. E. Hatch	14	1015	
1873	Colebrook	"	J. B. Stone	I. Child	14	1025	
1874	Conneaut	S. B. Webster	G. E. Hatch	F. C. Wright	14	1011	
1875	Madison	S. Hough	"	S. N. Westcott	14	1059	
1876	Kingsville	S. B. Webster	J. B. Potter	S. B. Webster	14	1071	
1877	Jefferson	I. O. Fisher	J. A. Davies	C. H. Johnson	14	1064	
1878	Richmond	G. E. Hatch	"	I. O. Fisher	14	1085	
1879	Cherry Valley	C. T. Morgan	"	J. A. Davies	14	1116	
1880	Ashtabula	O. N. Fletcher	C. H. Johnson	J. H. Dudley	14	1128	
1881	Geneva	W. E. Feeman	Chas. J. Rose	J. H. Smith	14	1100	
1882	Perry	Chas. J. Rose	E. Gill	W. E. Feeman	14	1110	
1883	Colebrook	J. H. Smith	"	C. J. Rose	13	1089	
1884	Madison	P. C. Wright	"	Thos. Phillips	13	1133	
1885	Thompson	S. M. Cramblet	O. M. Merrick	S. M. Cramblet	13	1193	
1886	Kingsville	O. M. Merrick	J. P. Treat	J. A. Davies	13	1222	
1887	Jefferson	W. E. Feeman	"	S. L. Gray	13	1220	
1888	Ashtabula	G. L. Stevens	"	G. L. Stevens	13	1400	
1889	Cherry Valley	C. A. Raymond	J. E. Oates	C. A. Raymond	13	1431	
1890	Geneva	L. Andress	C. W. Searls	A. A. Jones	13		



HISTORICAL TABLE FOR THE ASHTABULA BAPTIST ASSOCIATION.—Concluded.

Year.	Place of Meeting.	Moderator.	Clerk.	Annual Sermon.	Churches.	Baptisms.	Members.
1891	Conneaut.....	B. J. Loomis.....	C. W. Searls.....	R. R. Prentiss.....	14	119	1501
1892	Perry.....	".....	R. H. Robinson..	M. H. Blackman..	14	117	1534
1893	Andover.....	".....	J. H. Smith.....	Frank Dann.....	14	118	1633
1894	Madison.....	C. W. Searls.....	George Lord.....	T. S. Griffiths.....	14	117	1627
1895	Colebrook.....	J. C. Ford.....	E. L. Fargo.....	E. L. Fargo.....	14	51	1629
1896	Jefferson.....	E. L. Fargo.....	J. W. Ely.....	W. A. Rupert.....	14	52	1635
1897	Kingsville.....	F. C. Wright.....	".....	George Lord.....	14	112	1669
1898	Richmond.....	George Lord.....	D. D. Slagle.....	W. K. Dennis.....	15	72	1733
1899	Geneva.....	Chas. W. Searls..	G. W. Hatch.....	I. N. Carman.....	15	48	1701
1900	Cherry Valley....	".....	A. St. Clair Sloan	A. St. Clair Sloan..	14	53	1665
1901	Ashtabula.....	".....	".....	C. M. Kesler.....	14	65	1669
1902	Conneaut.....	".....	A. B. Howell.....	Richard Pearse....	14	59	1682
1903	Perry.....	".....	".....	W. M. Hart.....	14	71	1672
1904	Madison.....	".....	Lyman R. Mears..	Lyman R. Mears..	13	33	1592
1905	Jefferson.....	".....	".....	B. G. Bowman.....	12	56	1465
1906	Kingsville.....	".....	".....	B. A. Sherwin.....	12	116	1571